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THE WORKS OF LOUIS DE BLOIS
Commonly called LUDOVICUS BLOSIUS

VII—A BRIEF RULE AND DAILY EXERCISE

THE ORATORY OF THE FAITHFUL SOUL

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BLOIS, LOUIS DE
WORKS

A BRIEF RULE AND DAILY EXERCISE

For a Beginner in the Spiritual Life

with

THE ORATORY OF THE FAITHFUL SOUL

By LUDOVICUS BLOSIUS

Translated from the Latin by
BERTRAND A. WILBERFORCE, O.P.,
and ROBERT A. COFFIN, C.SS.R.

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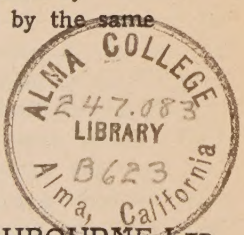
Monk of Downside Abbey
With an Introduction by the same



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INTRODUCTION

SO long a time has elapsed since Volume VI of The *Spiritual Works of Louis de Blois* was issued, in the autumn of 1926, that some explanation of the delay seems due.

The difficulty which has held up any further publication may be put in the form of a question, viz., " Should this edition of Blosius for English readers be limited to original works of which he was unquestionably the author, or should it also include any or all of the much larger body of spiritual writings which he merely put together by collecting extracts from various sources ? "

The definitive edition of the *Opera D. Ludovici Blosii* is that brought out by the monks of Liessies, while Antony de Winghe was Abbot, which was printed by the Plantin Press at Antwerp in the year 1632. This work is a thick folio volume, the first 736 pages of which are occupied by the spiritual writings, to which some controversial treatises (84 pages) are added.

A careful analysis of the spiritual writings reveals the somewhat startling fact that only

236 pages out of the total 736 are occupied with original work by Blosius himself; the remaining 500 pages consisting almost entirely of extracts from Holy Scripture, from the Fathers of the Church and later spiritual writers, which Blosius has simply strung together with little of his own beyond the headings of chapters and sections.

Thus, for example, the work entitled *Psychagogia*, which consists wholly of a series of selected passages from the writings of S Augustine, S Gregory the Great, S John Chrysostom, and a number of more recent writers, occupies 115 pages. *Margaritum Spirituale*, a treatise in six books, consisting of an Epitome of the Life of Christ compiled from passages from all four Gospels, with a long series of extracts from the writings of Tauler, Ruysbroeck and other authors, fills another 125 pages. Besides these two complete works compiled in this way by a "scissors and paste" method, there are also whole sections of other works—of which those portions that are really by Blosius himself have already appeared in this series—which are merely compilations put together in the same way.

It is scarcely necessary to say that the works built up in this manner contain much that is of the highest spiritual value, and that the

extracts are strung together in such a way as to form a fairly closely connected treatise, not merely a kind of " common-place book." My first intention therefore was to work through the whole of these treatises, extracting everything that could be considered as Blosius' own, and including this in the present series. Gradually, however, it became clear to me that such a collection of *disjecta membra* would be of very little value, since the *residuum* thus obtained would not only be very small in amount, but would contain little or nothing which Blosius had not said, and often said better, in the course of those works which were really his own, and which had already appeared in this edition.

It was clear also that treatises consisting entirely of the work of other writers could not be included in an edition of the writings of Louis de Blois, so there remained no alternative but to exclude such compilations altogether : and, that decision once made, it became clear that a single volume could contain all that was left of the holy Abbot's original work. The present volume therefore —No. VII of the English translation—will be the last of the series.

The three works here included are entitled in the original :—

BREVIS REGULA TYRONIS SPIRITUALIS,
EXERCITIA QUOTIDIANA TYRONIS SPIRITUALIS,
SACELLUM ANIMAE FIDELIS, Pars Secunda.

The first and second of these are given in full under the title, *A Brief Rule and Daily Exercise for a Beginner in the Spiritual Life.* The translation is that of the late Father Bertrand Wilberforce, O.P., first published by the Art and Book Co., at Leamington, in the year 1902. A few emendations have been made *passim*, where the version seemed to me too free, or where it stood in need of some slight revision, but it is in all essentials as Father Bertrand left it. In his brief preface to the first edition of his translation, Father Wilberforce writes as follows:—

" This golden little treatise of Abbot Blosius was written after the ' Book of Spiritual Instruction ' [Vol. I of this series]. It may be considered as an appendix to the larger volume, and in fact was first published with it; but the ' Brief Rule ' appeared separately in 1555, the ' Daily Exercise ' and the thirteen precepts being added. The many readers who have appreciated the solid doctrine of the ' Book of Spiritual Instruction ' will find this little treatise useful to

carry about with them as a handbook to remind them of the larger work, of which it is a kind of concentrated essence."

The third work, *Sacellum Animae Fidelis, The Oratory of the Faithful Soul,* consists in the original of three parts. Part I is a short introduction to the spiritual life, containing little that is not to be found in the author's great 'Book of Spiritual Instruction,' while Part II is simply a *catena* of passages, from Tauler and other writers, to illustrate the subject further. Neither of these sections of the work is included here, since they make no real addition to the original work of Blosius to be found in Vol. I of this series, or in the "Brief Rule" printed in the present volume.

Part II, however, here given in full, consists of a series of Interior Conversations, those spiritual exercises which Blosius styled *Endologiae,* "because he wished them to be used not so much with any outward utterance of the words, as with a silent assent of the mind, accompanied with frequent outbursts of emotion." These colloquies are intended to help the soul in forming the habit of interior conversation with God. They are, therefore, of the nature of models for mental prayer and are not meant to be used as vocal prayers at all. They thus fall into place

most fittingly after the " Daily Exercise," as showing how the holy author would lead the " Beginner " on to a further stage in the practical development of his spiritual life, a stage, moreover, in which he might be expected to make such progress as would enable him to dispense with further models or minute directions as to the method of prayer. It would, of course, be a misconception of the writer's purpose to attempt to " get through " the whole of each suggested conversation in the period allotted to mental prayer in any single day. The division into days of the week is not meant to indicate this, but simply to show how the subject matter should be divided in a methodical manner, so as to help in recalling the chief incidents of Our Lord's earthly life.

The translation of this portion of the volume was made more than eighty years ago by the Rev. Robert Aston Coffin—who later became a Redemptorist, and finally Bishop of Southwark—during his period of residence with John Henry Newman and his fellow Oratorians at S Wilfrid's, Cotton Hall. It was first published at London in 1848, and has been several times reprinted.

In these *Endologiae*, or Spiritual Conversations, the gentle piety of Blosius still glows, despite the lapse of nearly four centuries

since first he framed them to help the novices of his own Abbey, and no more fitting conclusion could be found to an edition of his works for English readers. May they serve, as their author hoped they might, "to lead such as use them to advance and grow strong in holiness and in the love of God."

G. ROGER HUDLESTON, O.S.B.

Little Malvern,
February, 1930.

AUTHOR'S PREFACE

LUDOVICUS BLOSIUS TO CLEMENT LEVANTIUS, GREETING

MOST heartily do I praise that resolution of thy soul, O beloved Clement, by which thou hast determined to submit thy neck to the yoke of holy religion, and I give thanks to God our Lord, who has thus inspired thee.

But on thy part weigh diligently, I beseech thee, what purity and uprightness of life the monastic state demands. For all who bind themselves by profession to the religious state are obliged to tend towards perfection with all their strength, although they are not bound to arrive at that perfection at which they aim. A religious or a monk who does not strive perfectly to die to the world, and to follow after God by true and sincere love, does not live up to his profession.

Alas! how many now-a-days, both men and women, do miserably deceive themselves; for they clothe themselves in the monastic habit, take the vows of religion, and yet think little or nothing of the perfect life! On the

contrary they cleave tenaciously to things created, and seek them for their own pleasure instead of for God; they most earnestly desire outward comforts, and without fear pour out their souls on things external. Wandering and distracted in mind, unguarded in outward conduct, their senses unrestrained, their tongues talkative and ungoverned; thus they persevere until death in negligence and bad habits.

Oh, what bitter pains are in store for such as these after this life is over!

But do thou, my beloved Clement, take good care to become a religious, not in habit only, but most of all in holy and heavenly life. Think how foolish it is now to follow thine evil desires and thine own self-will, in a way that will make it necessary for thee to undergo indescribable torments. Is it not better, during the so short space of this life, to render thyself fit to obtain everlasting happiness by strenuous mortification and self-denial, by true humility and charity? On these things frequently meditate.

I send thee a short rule, to which both thou and I ought diligently to conform both life and conduct. Farewell.

CONTENTS

EDITOR'S INTRODUCTION v

A BRIEF RULE FOR BEGINNERS IN THE SPIRITUAL LIFE

AUTHOR'S PREFACE xiii

CHAPTER I

THE DUTY OF A BEGINNER TOWARDS HIMSELF .. ..

1. The faith of the Catholic Church the foundation of a good life 1
2. Invocation of Saints 2
3. Life of Christ the Rule 2
4. Abandonment and denial of self 2
5. Of dying to the world 2
6. A rule for bodily reflection 3

CHAPTER II

THE DUTY OF A BEGINNER TOWARDS OTHERS .. ..

1. Words should be few, harmless, true, and not moving to strife 5
2. Outward demeanour; intercourse with others; care of time 6
3. Advantage of Obedience 7
4. Obstinacy of judgement; how to take reproof 8
5. Of Humility for God's sake 8
6. Of Patience 9

Contents

7. Three duties to others : love, correction, compassion 10
8. Rash judgement ; tendency to suspicion ; despair of others 11

CHAPTER III

WHAT SHOULD BE DONE IN A SEASON OF TRIAL AND DESOLATION ..

1. Trials are to be taken as coming from God only 13
2. The Providence of God is to be honoured in all things 13
3. We must not be wearied out by interior dryness 14
4. Absurd or unbecoming thoughts are to be overcome by contempt rather than by reasoning with them or by scrupulous confession 14
5. Internal trials are to be bravely endured .. 15
6. True devotion consists in a good will .. 16

CHAPTER IV

THE DAILY OCCUPATION OF THE SOUL

1. Pray with great attention 18
2. Holy reading should be habitual 19
3. The Eucharist should be often received .. 19
4. Of Recollection in the evening and morning 20
5. Sin, however small, must be avoided .. 21
6. Advice about daily imperfections 22

CHAPTER V

PURE INTENTION AND CONSTANT RECOLLECTION .. ..

1. Of a pure intention in all things 23
2. Most efficacious offering of our actions .. 24

3. Act without over-hastiness, rashness and passion 24
4. Interior recollection with God always present 25
5. The image of Jesus crucified should be in the mind.. 26
6. Aspirations for the exercise of recollection 27
7. A short way to purity of heart through aspirations 29
8. Of Perseverance in spite of failure .. 29

A DAILY EXERCISE FOR A BEGINNER IN THE SPIRITUAL LIFE

1. An exercise on the passion of Our Lord .. 33
2. Two exercises of Aspirations 41
3. Prayer before Mass or Communion .. 51
4. Prayer after Mass or Communion 53
5. Thirteen short Rules or Maxims necessary for a man aspiring to Perfection .. 56

THE ORATORY OF THE FAITHFUL SOUL
CONVERSATIONS WITH JESUS

Sunday Morning 65
Sunday Evening 68
Monday Morning 71
Monday Evening 75
Tuesday Morning 78
Tuesday Evening 82
Wednesday Morning 85
Wednesday Evening 88
Thursday Morning 91
Thursday Evening 95
Friday Morning 99
Friday Evening 102

Saturday Morning 106
Saturday Evening 110
Exercise after each Conversation 113
CONVERSATIONS WITH JESUS BREATHING DIVINE LOVE AND SWEETLY LEADING THE HUMBLE SOUL TO UNION WITH GOD :
Sunday 119
Monday 122
Tuesday 125
Wednesday 128
Thursday.. 130
Friday 134
Saturday 137
CONVERSATIONS WITH MARY 143
TO THE ANGEL SPIRITS AND THE OTHER CITIZENS OF HEAVEN 167

A BRIEF RULE AND DAILY EXERCISE

A BRIEF RULE
FOR A BEGINNER IN THE SPIRITUAL LIFE

I. THE DUTY OF A BEGINNER TOWARDS HIMSELF

1. The faith of the Catholic Church the foundation of good life.
2. Invocation of saints.
3. Life of Christ the rule.
4. Abandonment and denial of self.
5. Of dying to the world.
6. A rule for bodily reflection.

1. WHOEVER desireth to please God, to make any progress in spiritual life, and at length to arrive at perfection, must as a first step detest all heresies and schisms, adhering firmly to the Church Catholic, and subjecting himself humbly to her. For all those who depart from the Church, even if they may appear to live most righteously, are separated from God and from the society of the saints. Firmly retaining the foundation* of right faith, a man should proceed to build upon it a good and holy life.†

* The Council of Trent teaches that faith is the beginning of justification : not however a beginning that can afterwards be laid aside, but a foundation, always underlying the building. Also, likening the spiritual life to a tree planted by the living waters of grace, faith is the root, the source of all life to the branches and the fruit. (Translator.) † 1 Cor. ii.

2. Serve God, venerate and invoke the holy Virgin Mary, God's Mother, the saints and citizens of heaven, not carelessly nor with formal lip-service through mere routine, but diligently and with religious fervour of spirit.

3. Call to mind the life and, above all, the passion of Christ with a loving spirit and a grateful heart. Strive earnestly to imitate the humility, obedience, meekness, patience, resignation, modesty, kindness, forbearance and charity of thy Lord and Master.

4. Deny thyself, and abandon for God's sake all wrong desires and inclinations. Self-love and self-will must diligently be sought out under all their disguises, put to death with a strong hand, torn up thoroughly by the roots. Self-will should be so completely poured out of the vessel of the soul into the ocean of the Will of God, that whatever God may will, that at once the soul should will; and that whatever God may allow, that the soul should at once right willingly embrace, whether it be in itself sweet or bitter. The garment of self-seeking and self-love must be entirely stript off, and cast away from the soul. Even in good desires resign thyself to God, seeking the accomplishment, not of thine own will, but of the Will of God.

5. The soul must take care to be attached to no created thing, to nothing perishable,

with any kind of badly ordered affection and love. Farewell must be said to all that delights the senses ; the pleasures of the flesh must be utterly renounced. Be therefore dead to the world, and as he that is dead is blind and deaf, do not desire or will to see or to hear anything, except in as far as it is necessary, or at least useful, to see or to hear it.

6. When refreshing the body with food observe the following rules :

(1) Be most careful not to weigh down body and soul with too much food or drink.

(2) Food and drink should be taken with moderation and self-restraint ; they must not be sought for mere pleasure. If any natural pleasure should be experienced in eating and drinking, the spiritual man must not cleave to it or admit it into his soul.

(3) As far as possible, take care to dip each morsel of food spiritually into the precious Blood of Christ and drink from his ruby Wounds. Choose rather to have common and simple things to eat than those that are rarer and more delicate, because the Lord Jesus was refreshed with gall and vinegar.

(4) Remember that to eat even the commonest food with unrestrained and greedy appetite is opposed to the true virtue of temperance, which he does not lose who takes delicate things without a sensual desire and

greedy delight. For example, if a man experience more sensible pleasure in eating apples and drinking water than in eating partridges and drinking wine, his abstinence would be more praiseworthy if he gave up apples and took little water than if he abstained from wine and partridges. The true lover of the spiritual life who really desires to advance in perfection must therefore strive manfully against his own sensual appetite, prudently denying himself whatsoever he may inordinately desire.

(5) But on the other hand, he must beware of too strict an abstinence that might destroy the natural powers of his body, especially when he is inclined to excessive abstinence merely to gratify his own ideas. He should observe the rules of holy prudence and discretion in all things, and guide himself by the advice of the wise.

Seek not unnecessary things, but be content with few.

Excessive care and vanity in dress and other things should be avoided.

II. DUTY OF A BEGINNER TOWARDS OTHERS

1. Words should be few, harmless, true and not moving to strife.
2. Outward demeanour ; intercourse with others ; care of time.
3. Advantage of obedience.
4. Obstinacy of judgement ; how to take reproof.
5. Of humility for God's sake.
6. Of patience.
7. Three duties to others : love, correction, compassion.
8. Rash judgement ; tendency to suspicion ; despair of others.

1. THE servant of God should never use words that are hurtful, shameful, or savouring of detraction, and he should, further, be careful not to encourage them in others, but to strive if possible to check any evil conversation he may hear. Lying he should regard with much horror. Boasting of himself and flattery of others he ought to avoid. He should use sweet and gentle words, taking care not to speak in a harsh and biting way. On the other hand, he should not try to curry favour by a merely affected politeness. Vain, foolish, childish and idle words ought to be shunned by the servant of God, and when neither charity nor obedience oblige him to speak, let him willingly keep silence.

On the other hand, his habit of silence should not be too severely rigorous, lest by it

he cause annoyance to others. When he does talk he should endeavour to do so with as few words as he can, and even these should be carefully considered. Before speaking he should invoke God's help and determine not to say more than is expedient. He should not easily allow himself to contradict another obstinately, nor should he dispute and use contentious words, but when he has quietly borne witness once or twice to the truth, if what he says is not admitted, he should allow others to think what they please, and should keep silence as if knowing nothing; unless, indeed, danger to souls might result from his silence. It is a good thing to accustom himself to advance his opinions with a certain amount of doubt, saying for instance, "I think," or, "In my opinion, it is so," or, "Unless I mistake, this is the case."

2. A spiritual man should carefully avoid frivolous ways, unrestrained gestures and immoderate laughter. He should shun, as far as possible, every occasion of offending others. Also must he be careful not to delight too much in the society of other men, but, on the contrary, he should love solitude, and when alone he should strive to attend to God and to the things of God according to the grace bestowed upon him.

On the other hand, when in the society of

others, he should be sociable and polite as good manners require.

The least loss of time he should consider a serious matter, but time must not be thought lost if spent with God in his soul, although he may be doing no exterior work.

3. He should prefer nothing whatever to obedience, remembering that perfect mortification of our own will is the most pleasing sacrifice we can offer to God. Far better is it to eat with sobriety and temperance, for the glory of God, through obedience, than to adopt the strict abstinence of the ancient fathers through self-will. Whatever is done purely from obedience, though it may appear vile and worthless in itself, is highly valued by God, and will be repaid by a reward exceeding great. No work is able to please God, if there is in it any spirit of disobedience. Therefore, although his superiors may be imperfect, and he may observe many defects in them, yet should he obey them promptly, with cheerful countenance and devout heart, as he would obey God himself: moreover, he should show them honour. Likewise should he obey his equals, and even his inferiors in all lawful things. Always should he be ready to interrupt or omit his holy exercises on account of works of obedience and duties of charity.

4. It is unbecoming for a spiritual man to be obstinate in his own opinions, but let him, on the contrary, for the honour of God, wisely prefer the opinions and judgement of others before his own. He should allow himself to be taught and reprehended by anyone soever, and he should answer those who blame him not indignantly and with bitterness, but sweetly and calmly, willingly acknowledging his fault. Even if accused and blamed unjustly, he should not defend and excuse himself with pride, but preferring to imitate his Lord, let him choose to be silent, save only in those cases in which scandal might arise from his silence.

5. The spiritual man should, for God's sake, place himself in his own mind and esteem himself really to be below every other creature.* However great may be the consolations and gifts he receive from God, he must beware of lifting his crest on high. He must not on that account prefer himself to others, or look with complaisancy on himself, nor think himself to be anything, for these things in fact are not his but belong to God; for in truth, sin only is his very own. Therefore must he beware of claiming and taking as his own the free gifts of God, but pouring back all things wholly into God, and

* Phil. ii, 3.

ascribing to God all his good works, let him acknowledge with the full conviction of his reason, that of himself he is nothing, has nothing, knows nothing, and can do nothing.

From the consideration of this truth of his own nothingness, he can remain always humble, esteeming all other men to be better than himself: for if even the most wicked in the world had received from God the gifts that he has received, they would perchance have lived in a greater degree of holiness. In plain truth, unless he were constantly protected by the grace of God, he would sin more grievously than anyone else. Convinced of this truth, he should consider himself as the most vile of all, and judge himself to be unworthy to live on the earth. Most diligently should he curb every movement of vain glory. Let him not desire to be known by men, or to be praised and considered holy by them, but rather let him aim at being unknown, undervalued and despised. He must seek favour and grace not of men, but of God.

6. All injuries, ridicule, calumnies, sorrows and losses, that come upon him by the permission of God, he must learn to bear humbly, without complaint or murmuring, believing with a full conviction of mind that they are sent him by God. He must not be indignant with those who cause these things, nor must

he wish them ill, but after the example of our Lord Jesus Christ he must show himself meek and kind to them. Let him not point out their defects unless he be driven to do so by necessity or some evident utility. He should acknowledge in his heart that, however much he may have to bear and however deeply he may be humbled, he deserves still greater humiliation on account of his iniquity and ingratitude to God.

7. Let him carefully shun all guile and hypocritical pretence. All men without any exception whatever should he look upon with a sincere common love of charity.* All should he consider as his brethren and sisters, carefully avoiding mere carnal and sensual love (*amor*). He should desire all to attain to everlasting happiness. He must not, in measuring the value of a man, consider the

* The Latin is "dilectione," not "amore." S Thomas explains the difference between "amor" and "dilectio." They both mean love, but "amor" is more general than "dilectio." "Amor" is the movement of the passion of love in general, but "dilectio" ("di" and "lego") can be understood to be the love of rational preference or the love, not of passion but of will, the love of choice. "Inde est quod bruta proprie non dicuntur diligere."—Animals without reason could not be said properly "diligere"—to love with deliberate choice. The motion of the passion not regulated by reason is "amor." Often however "amor" is used for love ruled by reason and even for supernatural love.—See S Thomas, *Commentary on S John*, ch. xxi, "lect." 3. (*Translator.*)

pitiful corruption of the visible body, but the incomprehensible dignity of the invisible soul which is made after the image of God. He must not entertain in his heart a bitter feeling against anyone, but with a serene countenance he should show sweetness to all. He should bear with kindness the defects of others, but on the other hand what is opposed to God's honour he should be ready charitably to correct or try to get corrected. Sin in man he can hate, but he should not hate the man on account of his sin, for God made the man, whereas of sin, not God, but man is the author. All, but especially his enemies, should he be ready to benefit, to help and to comfort. He should compassionate those who sin and those who suffer, but his pity should be especially moved for the souls of the faithful departed who are still detained in the pains of purgatory. Let him consider every man as himself, in order that he may the more easily grieve over the sins and calamities of others and rejoice over all that is good in them. Let him envy no one. Against no one should he speak uncharitably. Let him think well of all.

8. If any evil suspicion of others occur to his mind, he should instantly reject it. Let him be careful to despise no one. He should never despair of any sinner, for he who now

is bad may presently be changed by God's grace and become good. He should form a firm determination within himself to judge no one. The sayings and doings of others he should always interpret in the better way, hearing everything and looking at everything with simplicity of heart. Those things that are clearly bad he may admit to be evil, but at the same time he should take heed not to judge anything rashly, to constitute himself as judge and to declare things as certain, but he should pray for himself as the chief of sinners and for all others who do wrong.

III. WHAT SHOULD BE DONE IN A SEASON OF TRIAL AND DESOLATION

1. Trials are to be taken as coming from God only.
2. The Providence of God is to be honoured in all things.
3. We must not be wearied out by interior dryness.
4. Absurd or unbecoming thoughts are to be overcome by contempt rather than by reasoning with them or by scrupulous confession.
5. Internal trials are to be bravely endured.
6. True devotion consists in good will.

1. TRIALS COME FROM GOD

ALL trying and painful things afflicting either soul or body, however or from whatever source they may arise, are to be taken by the servant of God as coming only from the hand of our Lord. Such things he should endure for the love of God with a resigned and patient spirit, to the end, yea, even to the last extremity, being firmly persuaded that they are most useful to him, most profitable for his salvation, although it may seem to him quite otherwise. He should praise God and give him thanks, certain that he sends them through his immense love.

2. GOD'S PROVIDENCE SHOULD BE HONOURED

THE servant of God should take care not to be disturbed by the things which happen in the world, but in all things he should wisely

consider the Providence of God, without which not even a single leaf falls from a tree.* To the same divine Providence should he securely commit himself and all belonging to him, and with humble confidence should he firmly lean on his good Lord in every kind of circumstance, always flying to him by prayer, as the Psalmist advises, saying:

Cast thy care upon the Lord and he shall nourish thee: He shall not give over the just to the waves for ever. †

S Peter, the Apostle, exhorteth us to do the same thing in similar words: "Cast all your care on him, for he hath a care of you."‡

3. PATIENCE IN ARIDITY

Even if the servant of God should feel himself deprived of all internal comfort, and wearied by most grievous temptations, he must not allow himself to abandon his holy purpose, but full of faith he should remain near his Lord, not seeking vain comforts to relieve suffering nature.

4. DESPISE FOOLISH THOUGHTS

However absurd or foul may be the thoughts suggested to his mind by the wicked spirit, he should treat them as nothing, content with immediately turning the eye of his soul from them. For such things are overcome far more

* John xiv, 1. † Ps. liv, 23. ‡ 1 Peter v, 7.

effectually by despising them and spitting on them than by turning the attention to them, thinking of them and disputing with them. Nor should he imagine that he commits any fault, which he should accuse himself of in confession, by these imaginations, which he heartily detests and which he rejects immediately he sees them. Sins which he has really committed he should confess to a priest, but temptations to which he does not consent are not sins. Thoughts, however foul, do not stain his soul if they do not please him, if they are not received by his will with consent. Many saints at times have felt vehement motions of vices in their lower nature, but they contradicted and opposed them by their reason and will.

5. INTERIOR ARIDITY

The beginner in the ways of the Spirit should not refrain from the holy Eucharist or abandon his other spiritual exercises on account of the absence of sensible comfort, darkness of mind and interior poverty, or any other internal afflictions which, by God's permission, he may have to suffer. It is quite true that his exercises of piety during those seasons of interior trial are to him insipid, without any spiritual delight and done with much labour,

but if he only does what he can they are most pleasing to God.

6. WHAT DEVOTION MEANS

Let not the spiritual beginner imagine that holiness of life depends on feeling much comfort and sweetness within his soul. Neither let him think that genuine devotion consists in that sensible softness of heart by which a person is easily moved to shed tears: for such softness of natural disposition heretics and gentiles often have.

True devotion is nothing else than that good will by which a man holds himself ready for all that concerns the worship, honour and good pleasure of God. This good will lasts even when the heart is dry and the mind feels barren and empty. The servant of God, therefore, should not too much desire internal sweetness, but should be content either to be without it or to enjoy it with calmness of spirit. When God deigns to comfort his soul, he should humbly and thankfully receive the divine consolation, but let him carefully beware of abusing any gift of God by mere self-gratification. Though he may use it, he must not rest in it. He should endeavour to remain as unattached, simple, free and tranquil within his soul when God

kindly visits him, as if he felt nothing; for verily he must not rest on any gift of God but in God himself only. He must acknowledge to himself that he is utterly unworthy of even the least gift of God.

IV. THE DAILY OCCUPATION OF THE SOUL

1. Pray with great attention.
2. Holy reading should be habitual.
3. The Eucharist should be often received.
4. Of recollection in the evening and morning.
5. Sin, however small, must be avoided.
6. Advice about daily imperfections.

1. ATTENTION IN PRAYER

If the beginner in spiritual ways should find that he cannot as yet be sufficiently attentive when singing the praises of God or whilst praying, he must not allow himself to be discouraged and cast down. For even that prayer which is said with distraction of mind is fruitful and is received by God, as long as the man who is praying suffers this distraction unwillingly, and does calmly what he can to pray well, thus showing God his good will and remaining in prayer earnestly and reverently. Let him not therefore be disturbed, impatient or over-anxious, but on the contrary humbly resigned to God. He should lovingly rejoice that God is so good and merciful that He gently bears with us when in prayer we have vain and unworthy thoughts. Let him say to God, " O Lord, thou knowest how often my mind flies away : be merciful to me a most

vile sinner. O good Jesus, do thou thyself answer, satisfy and supply for me. Through sickness of soul do I fail in attention, heal me and I shall remain more firm. While I remain weak do thou mercifully bear with me, for thou art sweet and mild."

2. Spiritual Reading

The beginner should love holy reading, though he should prefer prayer. Let him not read too much at one time, lest his soul may become more weighed down and weary than refreshed. He should always receive the word of God with a hungry soul, whoever he may be who presents it to his mind and in however simple words it may be clothed. If he has listened with unwillingness, he should accuse himself of the fault, confessing that this was not the defect of the man teaching or speaking but that the fault was his own.

3. The Holy Eucharist

His soul should be prepared and should desire frequently to receive the holy Eucharist for the praise of God. If however it should happen that he cannot receive sacramentally as often as he would wish, he must not be disturbed, but remaining in true and peaceful resignation he should prepare to receive our Lord

spiritually. For no one can be hindered from receiving spiritual communion through holy desire, every day, and even many times every day, if only he has the will.

4. Morning and Evening

In the evening he should examine his conscience with care, thinking how he has spent his time and what sins he may have fallen into that day. He should ask God to pardon his sins, determining to correct them by the help of his grace. When he has modestly lain down to rest, let him, if possible, fall asleep amidst loving prayers and aspirations or pious thoughts. Likewise in the morning, as soon as he awakes he should form the habit of turning his first thoughts lovingly to God, that he may dispose himself for the visit of God's grace. If, however, owing to confusion of mind, he find himself unable to lift his spirit freely to God, or if in sleep he may have been troubled by any foul dreams, while his reason was bound in the chains of sleep, let him not be overcome with too much sadness, but immediately on waking and recovering the use of reason he must reject everything unclean, and with perfect trust in God he must try and bear the trouble with humble patience.

5. Avoid all sin

Not only grave sins, but even the smallest faults must be avoided with all care and diligence. For unless a man have the will to flee away from everything which can offend God and hinder the reign of God's love within his soul, he cannot obtain true cleanness of heart and peace of mind.* But when he has fallen into any sin, he must not lose confidence, nor fly from the face of God, that he may occupy himself by many thoughts about his sin; but turning with humble confidence towards God, he should speak to him about his iniquity and ingratitude, sweetly lamenting his fault. On the one side he must consider the abyss of his own vileness and misery, while on the other hand he should consider the immense depth of the fatherly love and mercy of God, which cannot but help and forgive a soul that is truly sorry for sin committed and has turned the will wholly from sin. As full expiation, reparation and satisfaction for his sins, he should offer to God the Father the most holy life and most bitter passion of his well-beloved Son. He should lovingly beg Christ to wash his soul in the Precious Blood he shed, that he may be perfectly cleansed. When he has done this

* Ps. cxviii, 4.

let him be of good heart, just as if he had never offended God.

6. daily imperfections

On account of those imperfections which he can in no way remedy he must take care not to be too much cast down, but committing them to the mercy of God and resigning himself into his hands, he should remain humble, calm, patient and long-suffering with himself. Even if a hundred, or even a thousand times a day he should fall into imperfections through human weakness, let him rise as often as he has fallen, with a holy hope of pardon. He must determine and endeavour to live more purely, but let him beware of trusting to his own resolution or effort. In the goodness of God only must his trust be placed, and in the help of his grace, which will never fail a man who humbly does what he can.

V. PURE INTENTION AND CONSTANT RECOLLECTION

1. Of a pure intention in all things.
2. Most efficacious offering of our actions.
3. Act without over-hastiness, rashness and passion.
4. Interior recollection with God always present.
5. The image of Jesus crucified should be in the mind.
6. Aspirations for the exercise of recollection.
7. A short way to purity of heart through aspirations.
8. Of perseverance in spite of failure.

1. PURE INTENTION

In all things, yea, in every thought, word, deed and omission, we should look as purely as possible to the praise and glory of God. When a beginner in spiritual ways proposes to do, speak, think or omit anything, he should carefully examine what moves him to do or to omit this thing, and he should consider whether he is seeking God or himself. If he should see that he is seeking himself, he should immediately leave and deny himself, seeking God only by intention and love. Love should be so well ordered within him that God may be to him all in all. He should find and love God in all creatures, and he should love all created things in God, looking on them all from the highest point of view, that is, as flowing forth from God their origin.

2. OFFERING OF ACTIONS

COMMEND every work and exercise to the divine heart of Christ, that he may emend and perfect them. Offer them to the same Lord Jesus or to God the Father for his eternal praise, for the salvation of the whole Church in union with the most holy works and exercises of Christ Jesus himself. If this be done, the works and exercises, which of themselves are vile and imperfect, will become most excellent and highly acceptable before God. For they derive from the works and exercises of Christ, to which they are joined and united, an unspeakable dignity, in the same way that a drop of water put into wine and thus united to wine receives the excellent colour and taste of wine. In the same way all troublesome and painful things, whether small or great, external or internal, should be offered to God for his eternal praise, for the salvation of all men in union with the passion and sorrows of Christ, that they may be clothed with divine brightness from being united to the sufferings and sorrows of the Lord Jesu.

3. ACT WITH CALMNESS

THE servant of God should not allow himself to act in a rash, headlong and impetuous way

in what he has to do, nor to be led captive by immoderate affection for this or that. He should not follow the impetuous movements of his heart, but by the calm judgement of his reason should he remain master of himself and his actions. He should watch always for the inspirations of God's grace within his soul, and for indications of the divine will, and he should willingly obey the voice of God speaking to him. Whatever has a tendency to tarnish his purity of intention, to trouble his peace of mind, or to prevent the full liberty of his spirit, should be prudently avoided. Unruly passions and motions of anger, lust, fear, joy, sorrow, love or hatred, should be driven from the soul. Also unreasonable and vain scruples of conscience should be rejected. He should not entangle his spirit with idle cares; in fact, all that is not committed to him and that is not his business he should leave entirely to God. About temporal and external things he ought not to be solicitous.

4. DWELL WITHIN

WITHDRAW the attention and take away the affection from all frail passing things, and turn yourself within, that is, dwell within your own soul and there attend to God. Let me say again that the spiritual beginner should

diligently recall his mind to God and should reverently give heed to his Presence in every place, remembering that God is everywhere whole and undivided. He should also converse with God inwardly, sending forth to him loving desires and burning aspirations. Putting aside all distracting multiplicity of created things, he should learn to fix his thoughts on the One and cleave fast to the One. This "introversion," or dwelling within his own soul, is of the very highest importance for him. Let him not grow faint-hearted nor abandon hope because he is so inconstant and finds it so difficult to keep his mind fixed on God, but let him be determined to labour with perseverance, constantly recalling his wandering thoughts to God. When this good habit becomes confirmed within him, then will he easily think of God and of things divine.

5. The Image of Jesus Christ

It is of great advantage to place before the eyes of the mind the image of Jesus Christ, God and Man, hanging on the cross, and to imprint that image deeply on the soul. Salute and venerate with much devotion those wounds worthy of everlasting remembrance, which our Saviour bore for us. The whole being should be entirely plunged into them.

By this or some other image of the Passion of Christ all images and imaginations of lower things, and all mere passing fancies and useless thoughts should be cast out of the heart, as one nail forceth out another. Let the young servant of God, therefore, remain as far as possible always recollected and dwelling within himself, calling his mind from all mere passing things; and, freeing himself from them, let him direct his interior eye simply and quietly to God, who is present within him, and sweetly conversing with him. In truth it is misery to be far even for a brief moment from the Lord God, who is the highest and unchangeable good and the torrent and abyss of happiness unspeakable.*

6. CONSTANT ASPIRATIONS

In order to render this practice of holy interior conversation more easy, the young servant of God should learn by heart certain sweet and loving aspirations, with which, wherever he may be, whether moving about or remaining quiet in one place, he may join and unite his soul to God. These he should repeat and turn over in his mind. By aspirations we mean little prayers of ejaculation, full of tender affection, which we

* Ps. xxxv, 9.

send forth lovingly unto God. For example:

O good Jesus; good Jesus. O my beloved, my beloved, my beloved. Most dear of all loved ones. My only love. O sweetness of my heart and love of my soul. When shall I please thee in all things? When shall I die to myself and to all created things? When shall nothing live within me but only thou? Have mercy, have mercy on me, I beseech thee, and help me. Behold, I salute and venerate thy wounds red as roses. In them I plunge my soul that I may be wholly cleansed and inebriated with love for thee. O Lord God, my most sweet beginning! O abyss of love! Serene light of my inmost soul! My most joyful and only good! When shall I love thee with burning love? When shall I adhere closely to thee? O, deign to pierce my soul with the dart of thy love. Deign to unite me heart to heart with thee without anything between us, that I may become one spirit with thee, etc.

Aspirations of this nature ought to be sent forth to God calmly and without immoderate effort, lest the head might be injured. It is not necessary that they should be pronounced by the lips, unless indeed he who uses them should find his devotion helped by saying the words. This kind of prayer all agree in declaring to be most efficacious and fruitful.

7. easy way to holiness

In fact, if only with earnest self-denial, this exercise of introversion, internal prayer and holy aspirations be diligently persevered in, a man will at last become in mind pure, simple, unattached, free, raised above all passing things and thus, by cleaving constantly to God, and remaining in spirit united to him, he shall attain to the highest point of perfection. For carried by most pure love above all images and forms and wonderfully adorned with the wisdom of mystical theology, he will be rapt into God, and to his great happiness will be so absorbed in him, that he shall find paradise and the kingdom of God even in this world. He will be admitted, I mean, to that divine union which surpasseth all understanding. Whence, being now made one spirit with God, he will become completely like unto God. In him who has thus been marvellously transformed the Holy Spirit dwelleth in a super-excellent way, as he lived in the Apostles while still in this exile.

8. persevere in spite of all

He who reads this should so read it as firmly to determine, by the help of God's grace, to carry out what he has read in his life and

conduct, otherwise the mere reading will profit him little or nothing. Every day therefore let him strive more and more to mortify in himself all that belongs to himself, that is, all self-will and all self-seeking, because by nature he turns to himself and seeks himself and his own advantage. He must endeavour manfully to drive from his heart all vicious passions and affections. And although he should experience within himself much immortification, although he should often fall into many imperfections, although he has to fight against himself, for many years, let him not be discouraged nor disturbed. The student of any art must labour long before he learns it well. And if a man engaged in this contest should depart this life before coming to perfection, nevertheless, happy will be his lot. He will be received into the eternal joy of his Lord.

Therefore he should ask, seek and knock humbly and perseveringly at the gate of the most merciful and liberal God. For by so praying, he will receive, when the fitting time is come, whatever he needs in order to please God ; he will receive God himself in the most excellent way. He must indeed be absolutely convinced that,turn himself whither he will, never can he advance unless by unwearied effort he strive to die to his vices

and to all things. Yet he must not trust to his own effort but in the mercy and grace of God alone. In genuine self-denial and resignation the true and most joyful life lies hid.

This life may the Father, Son and Holy Ghost, who is blessed for ever and ever, deign to bestow upon us all. Amen.

A DAILY EXERCISE

FOR A BEGINNER IN THE SPIRITUAL LIFE

1. AN EXERCISE ON THE PASSION OF THE LORD

PLACE diligently before the eyes of thy mind the image of Jesus crucified. Though this should be done always, still every day once at least, if not twice, use one of the following short meditations.*

MEDITATION I

O GOOD Jesu! thou, God most high, on account of the charity with which thou didst love me, didst will to become Man. Thou didst deign to be born in a stable, to lie in a manger, to be circumcised, and to fly into Egypt. Thou didst deign to be baptized, to fast, to be tempted, to watch, to teach, to preach and to cure the sick. For the space of thirty-three years thou didst endure divers labours, sufferings and persecutions, and at length thou didst go to Jerusalem to die for me.

* See Brief Rule, section v, paragraph 5.

MEDITATION II

O good Jesu ! at Jerusalem thou didst eat the Pasch with thy beloved disciples. And rising from supper thou didst gird thyself with a towel ; thou didst pour water into a basin, and kneeling humbly down thou didst wash the feet of thy disciples and wipe them with the towel.

MEDITATION III

O good Jesu ! thou, before thou didst suffer, didst leave to thy children a most excellent gift of thy goodness, even thine own most sacred Body for our food and thy most precious Blood for our drink. No human mind can fathom the abyss of this thy love.

MEDITATION IV

O good Jesu ! thou, coming to the Garden of Olives, didst begin to grow sorrowful and to be sad, wherefore thou didst say to thy disciples, " My soul is sorrowful even unto death." Then, withdrawing from the same disciples, thou didst humbly kneel on the earth and, falling flat with thy face on the ground, thou didst pray to thy Father, and resigning thyself fully to him didst say, " Not my will but thine be done." Lastly, grievously oppressed with anguish, thy whole body was bathed in a sweat of blood.

MEDITATION V

O good Jesu! burning with an unspeakable desire of redeeming me, thou didst go to meet thine enemies, didst suffer the traitor Judas to kiss thee, submitting to be taken with ignominy by wicked men as if thou hadst been a thief, to be bound and led captive away.

MEDITATION VI

O good Jesu! thou didst allow thyself to be led with disgrace before Annas, and most calmly didst thou bear the terrible blow unjustly given thee by his wicked servant.

MEDITATION VII

O good Jesu! thou wast bound as a malefactor and led to the house of Caiphas the high priest; where the Jews unjustly condemned thee and, spitting with contempt upon thy royal and beloved face, most wickedly inflicted blows and buffets upon thee. They veiled thy countenance in derision, striking thee scornfully and saying: "Prophesy, O Christ, who is he that struck thee?" Innumerable were their insults.

MEDITATION VIII

O good Jesu! thou wert sent from Pilate to Herod. He, wishing from vain curiosity to

see a miracle, asked of thee many questions, the Jews continuing to accuse thee; but thou, O Divine Wisdom, didst remain silent. Herod and his army made mock of thee, clothing thee in derision with a white garment, and sending thee back to Pilate. Oh, how unfathomable was the depth of thy humility and obedience! At the will and caprice of thine enemies, thou didst go and return with no word of remonstrance, permitting them to work all their will upon thee.

MEDITATION IX

O GOOD Jesu! in the hall called *Prætorium* they stripped thee of thy garments, bound thee cruelly to a pillar, and scourged thee without mercy. Then was thy virginal and tender flesh torn with scourges and bruised with livid wounds, from which the streams of thy most precious blood flowed down even unto the ground.

MEDITATION X

O GOOD Jesu! after that terrible scourging, for thy greater ignominy, thou wast arrayed by the servants of the devil in a purple garment, vile and torn. The soldiers then plaited a crown of thorns, and pressed it on thy most sacred head. The sharp thorns

pierced thy sacred head, and thy beloved face was covered with streams of thy most pure blood. Then did they put a reed into thy right hand, and, kneeling in mockery, saluted thee, saying: "Hail, King of the Jews!" And, taking the reed, they struck with it thy venerable head, and spat on thy most sweet countenance, and gave thee blows.

MEDITATION XI

O good Jesu! Pilate brought thee forth, and showed thee to the furious Jews, who saw thee wearing the crown of thorns and the purple garment. But they cried out aloud, saying: "Let him be crucified!"

MEDITATION XII

O good Jesu! thou wert delivered over to the will of the Jews, who forthwith led thee away to crucify thee, placing the cross upon thy wounded shoulders. Then didst thou bear thine own cross most meekly, though suffering grievously under its weight.

MEDITATION XIII

O good Jesu! when thou didst arrive, weary and breathless, at the place of Calvary, thou didst not refuse to taste, for my salvation,

the bitter draught of wine mingled with gall there offered to thee.

MEDITATION XIV

O good Jesu! when on Calvary they tore thy garments from thy wounded body, all thy pains were renewed. Oh, what agony thou didst endure when thy delicate hands and most holy feet were fastened by hard nails to the cross, and when thy limbs were so grievously strained! With what exceeding sweetness of charity didst thou offer thy hands and feet to be pierced! From the wounds of thy hands and feet, as from the fountains of the Saviour, thy precious Blood gushed forth abundantly.*

MEDITATION XV

O good Jesus! when hanging on the cross, between two thieves, thou wert assailed by blasphemies; but thou didst pray to thy Father, saying: "Father, forgive them, for they know not what they do." Then didst thou promise paradise to the repenting thief. Then didst thou give thy most sweet Mother (standing beneath the cross, pierced with the sword of compassion and grief) to thy disciple John and to us all as a Mother. After three hours' intense agony on the cross, in thy

* Isa. xii.

vehement thirst, they gave thee vinegar to drink; which having tasted, thou, the life of all, bowing down thy venerable head, gavest up the ghost.

MEDITATION XVI

O GOOD Jesu! Good Shepherd! thou hast laid down thy life for thy sheep. Thy side, when thou hadst died upon the cross, was opened by a spear, and forthwith there came forth Blood and Water. Thou didst will that thy loving Heart should be pierced for me. After thy death, thy holy Body, taken down from the cross, was received by thy blessed Mother, who pressed it to her virgin heart, kissed it and washed it with her tears. Lastly, Joseph and Nicodemus, winding it in a linen cloth, laid it in the sepulchre. O my Beloved! Beloved of my heart, sole object of my desires! Thou didst deign for my salvation to die and be buried: who livest and reignest, blessed and glorious, for ever and ever.

NOTE.—In each of the foregoing meditations you ought to consider diligently and with much attention the humility, obedience, meekness, patience, resignation, modesty, kindness, forbearance and charity of our Lord Jesus Christ. Then, after each meditation, inflamed with a desire of imitating him, pray thus in your mind:

A CONCLUDING PRAYER

O MEEK and innocent Lamb of God! Thou

hast so loved me that thou hast done these things for me. With all humility, patience and loving-kindness thou hast borne these things for me. What shall I give unto thee, Lord, for all thou hast done for me? I adore thee, I praise thee, I glorify thee, I bless thee, and I thank thee as much as I can. Hail, sweet Jesu, Son of the living God, King of glory. Hail, life-giving bud of the heavenly Vine, full of the noblest life in thy Godhead. Hail, unfailing flower of human excellence in thy manhood. O loving Redeemer, have mercy on me through thy goodness. Blot out all my sins. Destroy in me whatever displeaseth thee. Make me a man according to thine own heart, conforming me to thy sacred Manhood. Grant, O Lord, that I may follow and imitate thee, as my model, with the most earnest care.

O heavenly Father! for my own salvation and for the salvation of all men, for the perfect cleansing away of our sins, and in expiation for them, I offer to thee the most holy Incarnation, the Life and Passion of thy well-beloved Son. O most merciful Father, through the same only-begotten Son, give to the living pardon and grace; and to the faithful departed grant everlasting rest and light. Amen.

II. TWO EXERCISES OF ASPIRATIONS

See Brief Rule, Section 5, Nos. 6 and 7.

NOTE.—The following aspirations and prayers should be learnt by heart and said if possible many times a day. In fact, wherever thou mayest be, when thou sittest in thy house, when thou walkest by the way, when thou liest down and when thou risest up, at all times try to consider one or other of them in thy mind. But at the same time avoid immoderate effort and too much violence, lest weariness may force thee to abandon the exercise.*

1. ASPIRATIONS PARTLY PURGATIVE, PARTLY ILLUMINATIVE

O GOOD Jesu, good Jesu, good Jesu! O my hope, my refuge, my salvation! Have mercy, have mercy, have mercy on me. Poor, needy and weak am I. I am nothing, I have nothing, I can do nothing of myself. Do thou help me.

O Lord, be merciful to me, a most vile sinner, an abominable sinner, unworthy to live on the earth.

Verily, it is just and right that all should despise me, persecute me, afflict me and trample me under foot.

I fully resign myself into thy hands. Do in me and with me whatever is thy most loving Will.

* *Cf.* Deut. vi, 4-9.

Grant me, I beseech thee, perfect forgiveness of all my sins, washing me in thy Precious Blood.

Give me perfect mortification and self-denial. Destroy within me all wicked passions and affections.

Destroy within me all self-will and self-seeking.

Grant to me true humility, patience and charity, and restraint of my tongue and my senses.

Give me purity, a simple unattached heart, liberty of spirit, and grace to dwell with thee in the inmost sanctuary of my own soul, that I may be a man according to thine own heart.

2. Aspirations to the Wounds of Jesus

Behold, O well-beloved Jesu, thy Wounds flowing with sweetness and red with thy Blood. I salute and venerate them. Hail, hail, O wounds of my Lord, ever fresh as a spring to my soul, ever bringing me salvation anew.

Hail, most kind Heart of my loving Saviour, wounded for me. Hail, rich treasure-house of all good, all happiness, all joy.

Christ Jesu, I thank thee for these thy worshipful Wounds. O plunge my soul in them! Within thy Wounds hide me. Write

them on my heart. Impress them on my inmost spirit, that my whole soul may burn with thy love. May I suffer with thee in the depths of my heart. Grant that all passing things may grow vile in my eyes, that I may delight and find sweetness in thee only. Conform me to thy sacred manhood, and let thy mind be in me.*

O my Beloved, my Beloved, my Beloved! Dearest of all friends! My only Love! O Spouse of my soul, adorned with spiritual flowers! O Spouse of my soul, dropping spiritual honey! Sweetness of my heart, and life of my soul! Kindle thy fire within me, let it burn within and change me into thee, that thou only mayest live within me. O Wounds of my Saviour, wound my heart most deeply with the dart of thy love.

NOTE.—Now, leaving all imagination of the Manhood of Christ, turn thy spirit calmly and simply to the Godhead.

3. Aspirations of United Love to the Godhead

O Lord God! O delightful beginning of my being! O deep abyss of love! O clear light of my inmost soul! O most simple and all-joyful good! My true and unchangeable good! My God and my all! What do I will beside thee? Thou alone art all sufficient for me.

* Phil. ii, 5.

4. When, when, oh! when shall I happily find thee? When shall I love thee with burning affection? When will my spirit be most closely united to thee? When, when, oh! when, my God, wilt thou carry me away from myself entirely into thee? When wilt thou utterly absorb me? When wilt thou unite me to thyself without anything between us? Oh, mercifully remove all obstacles that prevent my union with thee; make me one spirit with thyself, to the praise of thy Name.

5. TO THE MOST HOLY TRINITY

Hail, glorious, bright and ever-peaceful Trinity, Father, Son and Holy Ghost, one God. O deign to feed my soul with visits of thy grace.

6. TO THE BLESSED VIRGIN

Hail, Mary, full of grace, the Lord is with thee. Hail, sweet Virgin, happy Mother of God, bright Queen of Heaven. Hail, shining star, comely rose, white lily of the Trinity. O Lady, show mercy to me a poor exile on the earth.

7. TO THE SAINTS AND ANGELS

Hail, friend of God. Hail, chosen spouse of Christ. Hail, holy angel of God, my faithful

guardian. Hail, all ye saints of God and blessed choirs of angels, who drink always of the torrent of divine pleasure.* Pray for me, now and at the hour of my death.

8. FOR ALL, LIVING AND DEAD

O LOVING Jesu! through thine adorable passion and death, I beseech thee to give to the living pardon and grace, to the faithful departed rest and life everlasting. Amen.

SECOND EXERCISE

This exercise should be, if possible, said mentally every day

1. ASPIRATIONS OF THE PURGATIVE WAY

O GOOD Jesu, be merciful to me an abominable sinner. I have sinned, I have sinned, yea, indeed, I have sinned and done evil in thy sight. Forgive me. All my iniquities, negligences and acts of self-indulgence I place in thy most dear wounds. I cast them into the depth of thy mercy and thy merits. Would, oh, would indeed, that I had never offended thee! Would that I had never impeded thy grace within my soul! By thy help I am determined to amend. Oh, blot out all my sins. Wash me in thy Precious Blood. Heal me with thy sacred Wounds.

* Ps. xxxv, 9.

Make me holy by thy bitter Passion and Death. Cleanse me, O Lord, cleanse me perfectly. Restore to me that innocence which thou didst bestow upon me in Baptism, that I may be truly pleasing to thee.

2. Remembrance of Christ's Passion

I adore, I praise, and I glorify thee. I bless thee and give thee thanks, O Lord Jesus Christ, for all thy mercies and benefits. I give thee thanks, O Son of the living God, God most high, who, on account of the immense charity with which thou has loved me, didst deign to become Man. For me thou didst will to be born in a stable, as an Infant to be wrapt in swaddling clothes and bands, to be laid in a manger, to be nourished at the breast of the Virgin Mary, to bear poverty and want, to lead a hard life for thirty-three years full of labours and sufferings. Thou didst will to be bathed in a sweat of Blood forced from thee by sorrow, thou didst will to bear the disgrace of being taken captive, unjustly bound, condemned though innocent, defiled by spittle, buffeted and struck, arrayed through derision in a white garment, and thus treated as a fool. Thou didst will to be cruelly torn by scourges and crowned with thorns; to be heartlessly fixed by nails to the cross,

and in thy thirst to have gall and vinegar to drink. Thou, who clothest the stars with their light, didst choose for thyself to hang for my sake on the cross, naked, despised, wounded and wrung with intense sorrow. For me thou didst pour forth thy most Precious Blood. For my sake thou didst die. With the arms of my soul I embrace thy cross, so worthy of everlasting veneration, and I kiss it to show the honour due to thee and the love I bear thee. Grant, I beseech thee, that I may ever aspire after thee with intense desire of soul, and that I may find sweet refreshment in the embrace of thy love.

3. HUMILITY AND RESIGNATION

BEHOLD, O Lord, I take the lowest place, below every one, as not being worthy to live on earth. Willingly do I put myself last and subject myself to all other men. I embrace, yea, willingly do I embrace all others with sincere charity. For thy sake I renounce all perishable things. I cast aside with contempt everything that is not thee. I reject every sensible gratification, all vanity and impurity, all self-seeking and self-indulgence. I resign myself to thy will, yea, from the lowest depths of my being. I pour out my will wholly into thine. O Lord, may thy will be

done in all things, yea, may it be ever done in me and with me. May thy Will be done in time and in eternity. To thee do I offer myself, ready by thy grace to embrace with my will whatever I know to be pleasing to thee.

4. ASPIRATIONS FOR THE ILLUMINATIVE WAY

O Jesu most sweet, kill within me, yea, utterly destroy whatever is merely evil and sensual within me, all that is wicked and badly regulated; in a word, whatever is displeasing to thee. Cut up by the roots all that is of self within my soul. Adorn me with thy merits and virtues. Prepare within me a dwelling-place that shall be pleasing to thee, and in which thou canst live with delight. By thy grace make my spirit, my soul, yea, even my body, to live a new and excellent life. Conform me to thy sacred Manhood. Make me a man according to thine own heart. Give me grace to hold my soul free from all earthly attachment, fill it with light, and make it seek thee alone. Grant me grace to live and converse with thee in the union of holy love.

5. ASPIRATIONS FOR THE UNITIVE WAY

O Lord God! O true and unchangeable Good! Fill me with thyself. Lead me into the inmost sanctuary of my soul and unite me to

thee, my first Beginning. Make me one with thee, change me utterly into thine image and likeness, that thou mayest be able to delight in me. Hear me, O my God, hear me, not according to my will, but according to thy good pleasure. Teach me, give me light, direct me and help me in all things. Grant that I may do nothing, say nothing, think nothing and desire nothing save only what is pleasing to thee.

6. to the blessed virgin

O Mary! most sweet Virgin Mary! look down in mercy on me a vile sinner. Hail to thee! I salute and venerate thee. Obtain for me full forgiveness of all my sins. Obtain for me perfect self-denial and forgetfulness of self. Pray that I may have true humility, patience, charity and entire control over my tongue and my senses. Ask thy Son to bestow upon me purity of mind, singleness of aim, freedom and liberty of spirit, and the grace to live within my soul with him, and all this that I may be a man according to his Heart.

7. to the saints and angels

O all ye men and women, saints of God, and all ye blessed angels, ever made exceeding glad with the countenance of God, sweeter than

honey dropping from the honeycomb, pray for me. I salute and venerate you. I thank God for having chosen you, for having met you with blessings of sweetness, and for having set on your heads crowns of precious stones.* Obtain for me pardon; ask God to bestow upon me the grace of perfect union with him.

8. For all the members of Christ

O kind and most merciful Jesu, have mercy on thy Church. Show mercy in this place. Have mercy on this congregation. Grant that humility, peace, charity, self-restraint and purity may dwell here amongst us. Grant us all grace to amend our lives and to correct our evil ways. Grant us thy holy fear. Bestow on us the grace to serve thee faithfully, to love thee truly and to please thee in all things. To thy loving-kindness do I commend all our affairs and all our needs. Have mercy on all men, for thou hast shed thy Sacred Blood for all. Convert us, O Lord, convert us miserable sinners. Call us back to thyself, for we have strayed like sheep that are lost. To the living grant pardon and grace; to the faithful departed give rest and light for ever and ever. Amen.

* Ps. xx, 4.

III. PRAYER BEFORE MASS OR COMMUNION

1. REMEMBRANCE OF GOD'S BENEFITS

O MOST loving Lord Jesus Christ, I adore thee and give thee thanks for the numberless benefits and gifts bestowed on me, albeit most unworthy. I offer them all to thee, restoring them all to thee, for thy everlasting praise. I give thee thanks for all the good things which thou hast ever given to any rational being and for all that thou wilt ever give. I thank thee for all the mercies of thy loving-kindness. I thank thee for thine incarnation, birth, infancy, boyhood, youth; for all thy labours, sorrows, sufferings; for thy death, resurrection and ascension. Most heartily do I thank thee for inviting me, a vile sinner, to sit down at thy table and to be a guest at the royal and life-giving banquet of thy Body and Blood.

2. ASK FOR VIRTUES

O GOOD Jesu! through that love which made thee become man, suffer and die for me, I beseech thee to cleanse me entirely from all sin and to make me in all things pleasing unto thee. Adorn my needy soul with thy merits and virtues. Grant me grace to offer to thee the holy Sacrifice of the Mass and to receive into my soul the adorable Sacrament of thy

Body, with lowly reverence, with burning desire and with pure affection of love, in memory of all those things which thou didst will to do, to speak and to suffer for my salvation.

3. OFFERING FOR THE SALVATION OF ALL

I DESIRE to do this, O Lord, with the purest possible intention, for the everlasting glory of thy Name; in honour of thy most sweet Mother, the Virgin Mary; in honour of S *N.*; in honour of all thy saints and blessed angels; for my own salvation; for the salvation of *N.* and *N.*; for the salvation of all the faithful, both living and dead.

4. PRAYER FOR THE CHURCH AND FOR ALL

HAVE mercy, O Lord, have mercy on thy Church, on those who dwell here, on this congregation. Grant unto us humility, peace, charity, self-restraint and purity. Grant us all grace to amend; to change our lives for the better; to fear thee; to serve thee more faithfully; to love thee and to make it our delight to please thee. To thy loving-kindness do I commend all our affairs and all our needs. Have mercy on all men, since thou hast shed thy Precious Blood for all. Give to the living pardon and grace, and to the faithful departed rest and light for evermore. Amen.

IV. PRAYER AFTER MASS OR COMMUNION

1. HUMBLE THANKS

O MOST kind Lord Jesus Christ, I adore thee and give thee thanks, because thou hast deigned to allow me, a worthless sinner, to sit down at thy royal and life-giving banquet, at thine own table. Alas! I know full well how unworthily I have offered this holy Sacrifice and how unworthy I am to receive this adorable Sacrament. Have mercy on me. Pardon me. I commend what I have done to thy divine Heart to be amended and made perfect.

2. OFFERING FOR OUR SALVATION

RECEIVE, I beseech thee, these most sacred mysteries of thy Body and Blood. To thee do I offer them for the everlasting glory of thy name; in honour of thy most sweet Mother, the Virgin Mary; in honour of S *N.*; in honour of all thy saints and angels; for my salvation; for the salvation of *N.*; and for that of all the faithful living and dead.

3. AMENDMENT OF LIFE

RECEIVE this most excellent Sacrifice and Sacrament as full amends and expiation, and as perfect satisfaction for my sins and negli-

gences, and for the sins of all the world. Through this Mass and Communion build up afresh all my spiritual ruins, and supply all that is wanting in me. Destroy in me whatever displeaseth thee, and make me a man according to thine own heart. Through this mystery of thy Body and Blood, conform, I pray thee, my spirit, soul and body to the Spirit, Soul and Body of thy sacred Manhood, and illuminate me entirely by the light of thy Godhead. Through this Sacrifice and Sacrament, grant that I may become steadfast in thy ways, that I may love thee perfectly and with perseverance; that I may become one with thee, may be closely united with thee, and wholly changed into thee for the praise of thy name.

4. Pray for others

Convert, O Lord, all unhappy sinners to thyself. Heretics and schismatics call into thy Church. Enlighten infidels who know thee not. Help all who are in any want or trial. Give help to all who have asked my prayers or who desire me to pray for them. Be with my parents, neighbours and benefactors. Have mercy on all for whom I ought to pray, and on those for whom thou desirest me to pray; on all that live here and belong to this congregation. Grant that

humility, peace, charity, self-restraint and purity may reign among us. Grant that we may all amend our ways and correct our bad habits; that we may fear thee, faithfully serve thee, love thee and please thee. To thy loving-kindness do I commend all our affairs and all our needs. Have mercy on all men, since thou hast shed thy precious Blood for all. Give to the living pardon and grace; grant to the faithful departed rest and everlasting light. Amen.

V. THIRTEEN SHORT RULES OR MAXIMS NECESSARY FOR A MAN ASPIRING TO PERFECTION

NOTE.—In these thirteen maxims will be found the pith of the doctrine contained in the "Brief Rule" and in the "Book of Spiritual Instruction." They may be considered as thirteen flowers plaited into a crown for the adornment of the mystical Spouse of Christ.

1. SELF-DENIAL

For the love of Jesus Christ, who for thee has suffered the hardest things, renounce the pleasure of the senses. When thou feelest a desire to see, hear, smell, taste or touch anything, remember to listen to the voice of reason and of God speaking to thy heart, and to obey that rather than sensuality which entices thee. Be ready to do without even the delights of the spirit, according to the good pleasure and providence of God. When the soul is refreshed by any internal comfort and sweetness, take care not to rest on it, and do not abuse it by seeking it for thine own self-indulgence.

2. CUSTODY OF THE SENSES AND TONGUE

Most diligently keep guard over the eyes, the ears and the tongue in order to shun things unlawful, vain and useless. Great watchful-

ness and caution are needful in speaking, that too many words may be avoided and no unfitting ones be used. Let thy speech be short, simple and calm. Let thy bodily members be carefully kept under restraint. Immoderate laughter and all levity of conduct should be avoided.

3. NO UNRULY AFFECTION

TAKE heed not to cleave to any created thing with unruly affection, but strive to keep thy soul in freedom, and to die to all passing things. In this death and this freedom is found true and most joyful life.

4. SELF-WILL

MAKE diligent effort to destroy within thy soul the movements of evil passions and affections, with all self-will and self-seeking, by entire self-denial and resignation. Love only the Will of God; desire it always and submit to it absolutely, so that thou mayest instantly will whatever God wills. In everything seek the praise and honour of God rather than thy own convenience or advantage.

5. ALL COMES FROM GOD

IN everything that comes to pass, wisely consider the Providence of God, trusting thyself and all that belongs to thee to the care of our

Lord, knowing that he hath care of thee. Receive all trial and suffering, whether within or without, as coming from the hand of God, believing firmly that he has sent it as useful for thy salvation.

1. Bear it calmly therefore to the very end, giving thanks to our Lord for it and praising him by whose permission or command it has come.

2. When injuries are done thee, be in nothing disturbed and complain not impatiently to other men, but remembering thine iniquity and ingratitude to God think thyself worthy of being rebuked, blamed, despised, vexed, ridiculed and even trampled under foot by all.

3. Wherefore art thou troubled and cast down by the words of men or by the temptations thou mayest suffer? Let men think and say whatever they please about thee; let the world bluster, let the devil rage against thee so far as God allows.

4. In the meantime do thou lean on the Lord humbly but firmly, and, in silence, keep thy heart in peace. If only thou wilt deeply consider what disgraceful and bitter things thy Creator and Redeemer Christ Jesus suffered, thou wilt be ready to endure anything however painful for his sake.

6. HUMILITY

PUT thyself in the last place below all others, considering thine own vileness and nothingness. If thou thinkest anything of thyself whereas thou art nothing; if thou art foolish enough to think highly of thine own works or exercises within thine own mind, thou art in very truth exceedingly proud and therefore abominable in God's sight. Whatever good thou hast belongeth not to thee but to God. Take heed then not to rob God of what belongs to him; beware of foolishly glorying in anything and indulging vain delight, for thus wilt thou certainly displease God. Consider thyself unworthy of even the least of God's gifts.

7. OBEDIENCE

GLADLY do the will of another in all that is not wrong, giving up thine own will: follow the opinion of another, rejecting thine own. Always obey promptly, for whatever is done purely through obedience is most pleasing to God. On the other hand everything done with a disobedient spirit is detested by him.

8. POVERTY

BE content with few and simple things, after the example of our Lord Jesus and of Mary, his Mother. Love not vanity in dress nor

luxurious living. Think how ungrateful thou art if thou dost murmur when food and drink are not to thy taste, seeing that Christ in his thirst was refreshed with gall and vinegar. Even if it should happen that something should fail which might appear necessary, praise God; trust in him who cannot desert his own, although he does allow them sometimes to be tried by want for their advantage.

9. Charity towards all

Love all men sincerely as brothers and sisters, for their souls are stamped with the most noble image of God. Desire from thine inmost heart the salvation of all. Look kindly on all and especially on enemies and persecutors; smile upon them, and greet them with pleasant words, healing all bitterness within thee and quenching the heat of anger by the sweetness of holy charity. Be ready to help and comfort all. Show compassion for those who are afflicted and for those who sin. Rejoice at the virtues of others, as if they were thine own. Consider the misery of others as thine own, looking on each one as thyself.

10. Think well of all

Be careful to despise no one. Cast out rash judgements and evil suspicions from thy heart

with all diligence. Be accustomed to think well of all. With a simple heart interpret the sayings and doings of others in the best sense. Esteem all others in thine own mind as better than thyself. Sincerely believe thyself to be the most ungrateful to God and the vilest of all. Say to thyself, say to God, "I am not worthy to live on the earth." Oh! if thou wert really wise how gladly wouldst thou do abject works for God! How willingly wouldst thou serve all men! For Christ, our Lord, took the form of a servant, was made man, and washed the feet of his disciples.

11. GOD ONLY

STRIVE to please, not men, but God, and desire rather to be despised than to be praised or honoured.

12. THE PRESENCE OF GOD

ENCOURAGE pious and holy thoughts, and attend lovingly to the presence of God everywhere, holding with him sweet conversations of love, whether there be a pleasant feeling of devotion or not. A great help to foster the spirit of recollection and to remember reverently the presence of God will be found in often repeating in the mind the following ejaculation: "O Lord God, thou art always present with me, thou dwellest in the midst of my soul."

13. THE ONE THING NECESSARY

WHATEVER is not God care little for, and think it of not much importance to thee. This will help thee to attend to God and to live with him in thine own soul with a freedom of mind unattached to anything. And in very truth one thing only is necessary,* and to obtain that thou shouldst always labour, and strive to do all in thy power. At the same time utterly distrust thyself and thy own labour, and trust only in God. Trust only in his mercy and goodness. Put all thy hope in the help of his grace. For without God thou canst do nothing except sin.†

* Luke x, 42. † John xv, 5.

THE ORATORY OF THE FAITHFUL SOUL

THE ORATORY OF THE FAITHFUL SOUL

CONVERSATIONS WITH JESUS

SUNDAY MORNING

HAIL, sweet Jesus! praise and honour and glory be to thee, O Christ, Son of the living God, God most high, who hast created me and hast formed my soul after thine own divine image and likeness, and hast made me capable of everlasting happiness. Grant that I may serve thee, my Lord, my God and my Father, with a faithful heart, that I may fight against my sins with a holy hatred, and that all sinful passions and affections being destroyed within me, I may be renewed in innocence of life.

Hail, sweet Jesus! praise and honour and glory be to thee, O Christ, who hast given me, for my use, the heaven, the earth, the sea, and all things that are therein, and hast granted them for my service and comfort. Vouchsafe, I beseech thee, that I may never abuse thy creatures, but that all the works of thy hands may tell me of thy goodness, and may lead me to admire, to know and love thee.

Hail, sweet Jesus ! praise and honour and glory be to thee, O Christ, who out of thy affection for me hast granted me to be born in the Catholic faith, and hast mercifully brought me up from the beginning of my life ; and hast supplied me with food and other necessaries for the nourishment and support of my body. May my heart find no relish save in thee. Mayest thou alone possess my inmost soul. May I hunger exceedingly for thee, the bread of heaven, and ardently thirst for thee, the fountain of life, so that, this life's exile ended, I may deserve to be satisfied with the joys of thy perfection.

Hail, sweet Jesus ! praise and honour and glory be to thee, O Christ, who up to this time hast preserved and delivered me from countless dangers of soul and body, and even when I abused thy gifts, hast not deserted me. Illuminate my heart, I beseech thee, with the brightness of thy grace : that, truly perceiving thy goodness to me and my own ingratitude towards thee, I may bewail myself, may be hateful in my own sight, but may please thee in all things, my only Creator and Redeemer.

Hail, sweet Jesus ! praise and honour and glory be to thee, O Christ, who, when I lay immersed in most loathsome vices, and was leading a most ungodly life, didst in thy long-suffering bear with me so long a time, and

didst bring me to repentance. Grant that by acceptable contrition and holy works I may expiate the stains of my past sins, and that henceforth I may lead a life of purity, and love thee above all things with most burning love.

Hail, sweet Jesus! praise and honour and glory be to thee, O Christ, who, when I was on the brink of the precipice, and just within the very jaws of hell, didst not suffer me to perish, but didst recall me, though deaf and endeavouring to fly from thee, to the way of salvation. Grant that henceforth I may follow after thee with humble devotion, may correspond, with a joyful heart, to thy holy inspirations and, from my heart, bid farewell to all things visible, cleaving inseparably to thee alone.

Hail, sweet Jesus! praise and honour and glory be to thee, O Christ, who hast always so directed me, the vilest of sinners, hast protected me, hast looked upon me with the eyes of thy mercy, and dost still so fondly support and cherish me with thy goodness, notwithstanding my daily transgressions, as though, forgetful of all others, thou caredst for me alone. Grant that I also may love thee most ardently, may leave all transitory things for thy sake, may think on thee alone, and may, with a ready mind and in all places, follow and perform thy holy will. Amen.

SUNDAY EVENING

HAIL, sweet Jesus! praise and honour and glory be to thee, O Christ, who wast pleased for my sake to descend from thy royal throne and from the sweet bosom of the Father, into this valley of tears, wast conceived incarnate by the Holy Ghost, in the most chaste womb of the Virgin Mary, and wast made man. Take, I beseech thee, my heart as thine habitation, enrich it, fill it with all spiritual gifts, make it wholly thine. O that I may invite thee to come unto me with deep humility, and that I may receive thee with ardent love and never let thee go. O may I be bound to thee by the chain of such fervent love that I may never be able to depart or turn away my heart from thee.

Hail, sweet Jesus! praise and honour and glory be to thee, O Christ, who didst will that thy Virgin Mother, when she had conceived thee, should hasten to her most sweet kinswoman Elizabeth, and didst inspire her to salute and minister unto her; in whose most chaste womb thou didst not disdain to be concealed for nine months, God and man. Pour upon me the grace of perfect humility, and so thoroughly implant it in my heart that I may be ever found ready to follow and obey thee. Grant that my heart may eschew all perishable

things, and that it may ever feel thee to be its sole inmate and possessor.

Hail, sweet Jesus! praise and honour and glory be to thee, O Christ, whom thy virgin Mother, without pain or the loss of her virginity, brought forth in a miserable stable to poverty and suffering, and whom, as soon as born, she humbly worshipped. O mayest thou, by renewed fervour of spirit, be daily born again within me, and may I be wholly consumed by the fire of thy love: mayest thou be the only consolation of my heart, my only desire, my only joy: may I seek thee alone, know thee alone, love thee alone.

Hail, sweet Jesus! praise and honour and glory be to thee, O Christ, who didst vouchsafe to be born during the cold of winter, to be wrapt in swaddling clothes, and laid with sobbings in a manger, nor didst refuse to hang as a little infant upon thy mother's breasts. I adore thee, O my dearest Redeemer, the King of angels: hail, lovely Child, God most high, O sweetest Jesus. Hail, Prince of peace, Light of the Gentiles, the long-looked-for Saviour. Grant, O Lord, that I may for ever stand before thee in deep humility and poverty of spirit. Grant that I may willingly undergo all vexations for thy name's sake, may love nothing in this world save thee alone, may desire to possess nothing but thee.

Hail, sweet Jesus ! praise and honour and glory be to thee, O Christ, whom as soon as thou wert born the heavenly hosts praised with joyful hymns, and the shepherds sought with reverence, and when they had found thee, worshipped with admiration and delight. Grant that I may with a joyful spirit persevere unwearied in praising and serving thee, and that in purity, stedfastness, calmness and quietness of soul I may find my only joys, my only pleasures in thy service.

Hail, sweet Jesus ! praise and honour and glory be to thee, O Christ, who on the eighth day wast circumcised after the manner of thy countrymen, and even as an infant didst shed thy blood, and didst vouchsafe for our exceeding consolation to be called Jesus. O that I may be circumcised in heart from every wicked thought, and word, and deed, and may be numbered amongst thy children. Thou, O Lord, art called Jesus, that is, Saviour : salvation, therefore, is thy gift. Let the remembrance, I beseech thee, of this most longed-for name drive from me all inordinate weakness of purpose, and make me stedfast and faithful unto thee. By the virtue of this name, protect me, as with an impenetrable shield, against all the snares and plots of my invisible enemies.

Hail, sweet Jesus ! praise and honour and

glory be to thee, O Christ, whom the wise men sought for in holy faith, and found by the guiding of a star, and, having found thee, fell down and worshipped, offering thee gifts, gold and frankincense and myrrh. Grant, O Lord, that with these blessed men I may always seek for and worship thee in spirit and in truth, and that I may ever offer thee the gold of burning charity, the frankincense of fragrant devotion, and the myrrh of perfect mortification. Give me grace to spend the whole strength of my soul in praising and worshipping thee, according to thy holy will. Amen.

MONDAY MORNING

HAIL, sweet Jesus! praise and honour and glory be to thee, O Christ, who for our sakes didst vouchsafe to be subject unto thy parents, and, to teach us humility, wert carried by thy Mother into the temple, and there redeemed with the offerings of the poor, when the righteous Simeon and the prophetess Anna, gladdened by thy presence, gave glorious testimony concerning thee. O may the slightest breath of vanity never affect my inmost soul! May all arrogance be ever cast down, may all longing for the praise of men be extinguished, may all wantonness of self-conceit be quenched within me. Give

me grace, O Lord, to flee all honours, to hate distinction, and to submit myself with readiness to all men for thy sake.

Hail, sweet Jesus! praise and honour and glory be to thee, O Christ, who as a little child didst, with thy tender Mother, suffer persecution, and didst not refuse to be carried as an exile, and to flee into Egypt. Give me grace amidst the storms of adversity and the blasts of persecution and misfortune to fly for refuge unto thee alone, to seek thee, to call upon thee. Grant that I may receive all things with gladness at thy hands, may endure everything in meekness of heart, and may cleave with thanksgiving, without wavering, unto thee.

Hail, sweet Jesus! praise and honour and glory be to thee, O Christ, whom, when thou didst remain behind in the temple, thy pious Mother sought for sorrowing during three days, and at length with joy found sitting in the midst of the doctors hearing and asking them questions. Mayest thou so give and communicate thyself to me that I may never be separated from thee, and never be bereft of the comfort of thy blessed friendship. Drive all sloth from my heart; dispel all dullness that is displeasing in thy sight; grant me perfect devotion and such an ardent thirst after piety that my soul may be

so affected and possessed by it as never to feel satisfied with worshipping thee.

Hail, sweet Jesus! praise and honour and glory be to thee, who didst vouchsafe to live concealed for thirty years, to be reputed by the Jews the son of Joseph the carpenter, and to be subject to the commands of thy Mother Mary and the same Joseph. May thy grace, I beseech thee, root out and thoroughly pluck up from the inmost recesses of my heart all ambition and vain-glory, that I may be little in my own eyes, and may love to be unknown and considered of no account, and may submit myself to all and obey them for thy honour.

Hail, sweet Jesus! praise and honour and glory be to thee, O Christ, who didst not refuse to come to the river Jordan and to be baptized therein by thy servant John. Mayest thou thoroughly cleanse me by thy merits in this life, that, freed from all vices and sins, I may be filled with the love of thee, and long for my heavenly country. Make me pleasing to thee in all things, I beseech thee, ere my soul quits the body; that, departing this life, I may be ever in heaven with thee, to see thee, enjoy thee, and to praise thy holy name for ever and ever.

Hail, sweet Jesus! praise and honour and glory be to thee, O Christ, who for our sakes

didst dwell in the wilderness among the wild beasts, and didst continue fasting and watching in prayer for forty days and forty nights, and didst suffer thyself to be tempted by the devil, whom, when thou hadst overcome, angels came and ministered unto thee; give me grace to discipline, overcome and bring into subjection my sinful flesh with its evil affections. Give me grace to be instant in prayer and all other spiritual exercises: and grant that by thine assistance I may thoroughly overcome the sin of gluttony, and may escape the snares and artifices of the devil. Let no temptations, I beg of thee, defile me or separate me from thee, but may they rather purify me and unite and join me unto thee.

Hail, sweet Jesus! praise and honour and glory be to thee, O Christ, who didst vouchsafe to preach repentance, to call unto thee disciples, and from them to choose the twelve apostles to be the special heralds of the faith, and to gather together the children of God, that were scattered abroad. Draw me after thee, and powerfully excite my heart to love thee. Suffer me not to neglect the grace with which thou hast called me, but make me ready to despise the world and all perishable things, and to follow thee, taking thy humility and charity for my example. Give me grace

to seek thee alone, and with earnest longings to sigh continually after thee. Amen.

MONDAY EVENING

HAIL, sweet Jesus! praise and honour and glory be to thee, O Christ, who for my sake didst endure the discomforts of heat and cold, of hunger and thirst, of sweatings and painful labours. Grant that with cheerfulness I may receive any adversity soever from thy hand, and may endure it patiently for thine honour. Whatever strait, whatever desolation of spirit, whatever circumstance comes upon me, grant me to abide immoveable in thee. May I always consider and seek after thee, not myself, and have at heart not my own, but thy most holy will.

Hail, sweet Jesus! praise and honour and glory be to thee, O Christ, who didst undergo many labours, whilst as the Saviour of the world, and thirsting for the conversion of souls, thou didst pass whole nights in prayer, wert wearied with journeyings, didst journey from country to country, from city to city, from district to district, from village to village. Grant, I beseech thee, that my love for thee may make me ready and active in every good work, and that I may never become slothful in thy service. So far as in me lies, make me ardently desire and earnestly

promote the salvation of all men. Make me at all times zealous for thy honour and ready to spend myself wholly for thy sake.

Hail, sweet Jesus! praise and honour and glory be to thee, O Christ, who, whilst thou dwelt with men didst vouchsafe to comfort them with exceeding kindness, and mercifully to cure them of their sicknesses and diseases by the working of many miracles. Give me a good heart, full of affection and compassion for all men, that so I may have pity on the afflictions of others, may feel their misfortunes as my own, may bear cheerfully with their failings, and according to my power may minister unto their necessities with gladness. O cleanse and heal my soul from all evil passions and wicked desires, that, being delivered from these evils, it may freely raise itself to thee and cleave to thee with most spotless love.

Hail, sweet Jesus! praise and honour and glory be to thee, O Christ, who didst preach peace and the kingdom of heaven with singular zeal and unspeakable affection, earnestly longing for the salvation of all men, and desiring to bring all men unto thyself, even as a hen gathereth her chickens under her wings. Grant me grace to long most earnestly for the salvation of others, grant that I may never selfishly spare myself, may

never refuse any thing for thy sake, and yet may always temper my zeal with holy discretion.

Hail, sweet Jesus! praise and honour and glory be to thee, O Christ, who didst not refuse the company of publicans and sinners, but didst show most condescending kindness to Matthew, Zaccheus, Mary Magdalen, to the woman taken in adultery, and to many other penitents, and didst at once grant them remission of their sins. Grant that I may most gladly receive all men with charity and affection, may readily forgive all who injure me, may love most truly those who hate me, and may never be so weak as to show to any a want of sincere affection. Grant me the entire pardon of my sins, give me an undoubting hope of thy grace, and a perpetual and holy confidence in thy mercy.

Hail, sweet Jesus! praise and honour and glory be to thee, O Christ, who for my sake didst suffer so many injuries, so many blasphemies, so many reproaches and deceits, such innumerable persecutions from those very persons whom thou hadst loaded with kindness. Give me a heart, truly innocent and simple, that I may sincerely love my enemies, may pity them from my inmost soul, may lovingly excuse them, and by repaying their evil with good may please thee by charity and most perfect patience.

Hail, sweet Jesus! praise and honour and glory be to thee, O Christ, who didst approach Jerusalem in lowliness, meek, and sitting upon an ass, and amidst the glad songs of the crowds who went forth to meet thee, didst shed tears, weeping over the destruction of the city and the ruin of ungrateful souls. Vouchsafe to me a perfect knowledge of myself, that I may see how unworthy I am, and may deeply humble and despise myself. O that I may never take any delight in the praise and applause of men, but may give myself up, to my soul's profit, to hidden tears of penitence and love. May I feel the wants of others as if they were my own, and weep over their sins with a loving heart, as I should over my own. Amen.

TUESDAY MORNING

HAIL, sweet Jesus! praise and honour and glory be to thee, O Christ, whom thy faithless disciple Judas did sell for a vile sum of money to the Jews, who were persecuting thee and conspiring against thy life. Root out, I beseech thee, from my heart all evil love of creatures. Grant that I may never prefer any thing to thee: make me always show the most perfect charity towards all men, and especially to those who trouble me. Pardon me, O holy Redeemer, for having so

often preferred vain and perishable things to thee, and for the sake of vile pleasures turned myself from thee.

Hail, sweet Jesus ! praise and honour and glory be to thee, O Christ, who didst eat the Passover with thy disciples at Jerusalem according to the commandment of the law, and didst give them an example of humility and holy love by kneeling down upon the ground and washing their feet and wiping them with a linen cloth. May this thy example penetrate my soul, and thoroughly destroy all haughtiness and pride within me. Give me, O Lord, the deepest humility, that so I may without delay perform the lowest ministry to all men. Give me perfect obedience, that I may with all diligence observe as thy commandments whatsoever thy vicars may appoint. Give me most fervent charity, that I may sincerely love all mankind.

Hail, sweet Jesus ! praise and honour and glory be to thee, O Christ, who out of thine unspeakable love didst institute the sacrament of the Eucharist, and in it hast given thyself to us with wondrous liberality, that so thou mightest remain with us even bodily unto the end of the world. Give me, I beseech thee, an earnest longing, and enkindle in my inmost soul an intense hunger for this adorable sacrament. Grant that when I go to that table

of life I may receive thee with chaste affection, great humility and perfect purity of heart. May my soul so thirst for thee now and so languish in thy love that I may one day be found meet to enjoy the delights of thine eternal kingdom, to the glory of thy name.

Hail, sweet Jesus! praise and honour and glory be to thee, O Christ, who when thou wert about to leave the world didst exhort and comfort thy chosen disciples with words of unspeakable sweetness and didst most earnestly commend them in prayer to thy Father, thereby most plainly showing how tenderly thou didst love both them and us, who were to believe through their word. Grant that my heart may ever relish thy words, and that I may find them sweeter than honey to my taste. O that the spirit of that burning exhortation may so glide into my heart that I may be wholly transformed into thy love. So direct all my ways, O Lord my God, that thy holy will may be done in and by me for ever and ever.

Hail, sweet Jesus! praise and honour and glory be to thee, O Christ, who went out with thy disciples across the brook Cedron, and came into a garden in which thou knewest thou wouldst be taken. O may I entirely give up my own will, and ever follow and love thine. For thine honour and for the

salvation of my brethren, may I boldly endure all adversity, being willing even to lay down my life if thy divine providence should so ordain it.

Hail, sweet Jesus ! praise and honour and glory be to thee, O Christ, who, as thy passion drew nigh, didst begin to be sorrowful and sad and very heavy, so that by transferring the weakness of thy members to thyself, thou mightest console and strengthen them that are in fear at the approach of death, by this thy own weakness which thou hadst willingly taken upon thee. Preserve me, I beseech thee, both from immoderate sorrow and from foolish gladness. Grant that the grief which I have hitherto endured may be for thy glory and the remission of my sins. Remove mercifully from me all distrust and inordinate weakness, and confirm and establish my whole soul in thee.

Hail, sweet Jesus ! praise and honour and glory be to thee, O Christ, who falling prostrate on the ground didst pray to thy Father, humbly offering thy whole self to him, and saying, " Father, thy will be done." Give me grace in every necessity and trouble to fly to thee in prayer and freely to resign and give myself up to thy will. May I never strive unduly to escape from troubles ; but receive all things from thy hand with a

quiet mind, enduring everything in meekness of spirit for love of thee. Amen.

TUESDAY EVENING

HAIL, sweet Jesus! praise and honour and glory be to thee, O Christ, who, touched with compassion towards thy disciples, preferred their sadness to thine own anguish, and leaving off thy prayer, on which thou wert so intent, didst come to them for the third time, raise them from sorrow, and urge them, giving way to sleep, to the practice of prayer. Give me grace to avoid, in all my exercises and works, the vice of sloth. Grant that I may serve thee with an active and watchful heart, that I may prefer the salvation of my neighbours to my own private devotions, may always show mercy to others in whatsoever necessity they may be placed; and may I never seek myself, but on all occasions flee from myself for love of thee.

Hail, sweet Jesus! praise and honour and glory be to thee, O Christ, who when in agony didst pray the longer, and whereas thou wert the Creator of heaven and earth, the King of kings, and Lord of angels, didst not disdain to be strengthened by the ministry of an angel. Grant that I may seek thee as my only comforter in all adversity and anxiety, in all sadness and heaviness of soul, and may ever

find thee ready to help and protect me. In all changes and chances may I trust in thee, submit myself wholly to thy providence, offer myself to thy will, and cast myself entirely upon thee.

Hail, sweet Jesus! praise and honour and glory be to thee, O Christ, who, by reason of the vehement and exceeding anguish of thy soul, wert bedewed over thy whole body with a bloody sweat. O that tears of holy contrition may stream forth from my inward man. May I worthily bewail myself before thee, that I have so long continued ungrateful to thy love and mercy. May I bear with a quiet mind all trouble, both from within and from without, for love of thee, and may I never complain that I am scourged and beaten by thy chastisements, O most tender Father, but receiving good and evil with cheerfulness from thy hand, may I rejoice continually in thee.

Hail, sweet Jesus! praise and honour and glory be to thee, O Christ, who willingly gavest thyself up into the hands of the traitor Judas and the rest of thine enemies, who were thirsting for thy blood and longing for thy death; give me grace never to fly from adversities for thine honour, but grant that I may readily meet them and receive them gladly as precious gifts from thee, and may

I humbly and stedfastly endure them so long as it shall please thee.

Hail, sweet Jesus! praise and honour and glory be to thee, O Christ, who didst not repel the traitor Judas when he came to thee with stealth, but didst fondly kiss him, and with calmness of countenance and sweetness of speech didst tell him that thou lovedst him and didst exhort him to repentance. Grant me grace always to be gentle and full of charity to my enemies, to pardon them with all my heart, however they may sin against me, and to love them as the ministers of thy providence and my own salvation.

Hail, sweet Jesus! praise and honour and glory be to thee, O Christ, who didst suffer thine enemies to lay their sacrilegious and infuriated hands upon thee, and though cruelly bound by them didst not avenge, but didst meekly bear all the reproaches and blasphemies and injuries which they wantonly uttered against thee. Mayest thou deliver me from the chains of my sins and bind me on all sides with the chains of thy sweetest love! O that thou wouldst grant me the grace of true patience, so that I may cheerfully bear with all my enemies, and may endure every kind of trouble without desire to kick against it!

Hail, sweet Jesus! praise and honour and glory be to thee, O Christ, who didst restore

and heal the ear of Malchus, one of thy furious persecutors, which thy disciple Peter had cut off, that by repaying injury with kindness thou mightest show us the riches of thy gentleness and goodness. Grant, I beseech thee, that the desire of revenge may never entwine itself within my heart, and vouchsafe that I may always show towards my neighbours, even should they injure me, a spirit of deep commiseration and most perfect love. Amen.

WEDNESDAY MORNING

HAIL, sweet Jesus! praise and honour and glory be thee, O Christ, who, when thy disciples and friends did desert and leave thee, didst remain alone in the hands of sinful men like a most gentle lamb within the jaws of a ravening wolf. Strengthen my excessive weakness and confirm my great unstableness by the support of thy grace, and so join me to thyself with the bonds of love that I may have neither the wish nor the power ever to depart or separate myself from thee.

Hail, sweet Jesus! praise and honour and glory be to thee, O Christ, who didst suffer thyself to be led bound by an armed band to Annas, and didst vouchsafe to stand before him as if thou hadst been a malefactor and

robber. O unspeakable gentleness of my Redeemer ! Behold, whilst they take and drag and thrust thee forward, thou utterest no complaint, nor murmur, nor word of resistance, but in silence thou followest whithersoever they lead thee, obeying their commands, and submitting to their wanton injuries. Grant, O Lord, that these thy virtues may shine forth in me, to the everlasting glory of thy name.

Hail, sweet Jesus ! praise and honour and glory be to thee, O Christ, King of heaven and earth, who, in great humility, as poor and needy, and of no account, didst stand before the proud High Priest, and most sweetly didst endure the cruel blow which his impious servant gave thee. Restrain in me, I beseech thee, all outbreaks of anger and passion, keep down all indignation, and quench within me all desire of revenge, that when I am provoked by injury, I may not be disturbed, may offer no resistance, may suffer no disquiet, but enduring everything with a quiet mind, may even repay evil with good.

Hail, sweet Jesus ! praise and honour and glory be to thee, O Christ, who didst vouchsafe to be led bound in a shameful manner to Caiphas, that thou mightest deliver us from the penalty of eternal death, and restore us to true liberty. Make me most ready to

endure every reproach and all contempt for thy name's sake. Grant that even in the midst of ridicule and outrage I may give thee thanks with a perfect heart, and by means of these trials may grow and increase more and more in thy love.

Hail, sweet Jesus! praise and honour and glory be to thee, O Christ, who when thrice denied by thine Apostle Peter, didst mercifully turn and look upon him with kindness, and so didst bring him to repentance and holy sorrow for his sin. O turn upon me also thine eyes of mercy and love, that I may weep over my past sins with tears of true penitence, and may never again commit them! May I never be found sinning against thy goodness in word or deed.

Hail, sweet Jesus! praise and honour and glory be to thee, O Christ, who didst stand before the elders and people of the Jews with a calm countenance and humble mien, and didst not refuse to be falsely accused and to suffer divers injuries. Give me grace never to say an untrue word, or falsely to accuse my neighbour, but may I bear with all quietness of heart the calumnies that are heaped upon me; and casting all my troubles upon thee, may I always in silence look for grace and consolation at thy hands.

Hail, sweet Jesus! praise and honour and

glory be to thee, O Christ, who, when Caiphas the High Priest adjured thee by the name of God, didst declare the truth and proclaim thyself to be the Son of God, and didst not refuse to be accounted a blasphemer by him and by all them that stood by. May I deeply abhor this contempt and offence against thee, but ever thirst eagerly after thine honour and glory. May I reverence in every place the presence of thy divinity and majesty. May I think on thee, adore, praise and love thee above all things for ever and ever. Amen.

WEDNESDAY EVENING

HAIL, sweet Jesus! praise and honour and glory be to thee, O Christ, who by the Jews wert declared guilty of death, and condemned without a cause, that thine unjust condemnation might free us from the guilt of those crimes under which we justly lay. Give me grace to reject unkind and rash suspicions, and to bear without bitterness of spirit whatever evil may be said against me, or unfavourable judgements made concerning me, and grant that with the assistance of thy grace I may ever keep myself in a quiet and loving spirit.

Hail, sweet Jesus! praise and honour and glory be to thee, O Christ, who wert made for me the reproach of men and outcast of the

people, and didst not turn thy most holy face, on which the angels desire to look, from shame and spitting. Grant that I may imitate thy gentle patience ; suffer me not to defile my soul by sin, but do thou keep it unspotted for thyself, that after the darkness of this life it may be wholly cleansed and found meet to contemplate thine eternal brightness.

Hail, sweet Jesus ! praise and honour and glory be to thee, O Christ, who didst vouchsafe for my sake to be cruelly buffeted and struck, and to be shamefully loaded with divers insults and reproaches. Grant, I beseech thee, that I may never shrink from being accounted vile and worthless, nor refuse to submit to whatever injuries thou mayest permit to be inflicted upon me. Give me grace to be ever ready to endure troubles for thine honour ; may I receive whatsoever thou in thy fatherly love shalt send upon me ; may I in all things give thanks, and give myself up wholly and entirely unto thee.

Hail, sweet Jesus ! praise and honour and glory be to thee, O Christ, who didst suffer thyself to be laughed to scorn, and didst permit thy most lovely face, the sight whereof is perfect happiness, to be blindfolded for thy greater shame. Grant that, the evil of ignorance being removed, I may be filled

with the knowledge of thy will: implant in my heart a continual remembrance of thee; grant that I may feel thy presence in every place, and may love and do always that which is pleasing in thy sight.

Hail, sweet Jesus! praise and honour and glory be to thee, O Christ, who for my sake wert mocked for a whole night and tormented in divers ways by the sinful Jews. Thou knowest, O Lord, how hard I find it to bear even the slightest injury: thou knowest how devoid I am of virtue, how sluggish is my will, how cold my desires. Mercifully therefore assist my weakness; and grant that I may not cowardly shrink from, or be wanting in any adversity. Grant that I may never lose my peace of mind by reason of wrong that is done against me, nor become unsettled because of unjust accusations, but give me grace to offer them all up to thee, with thanksgiving and everlasting praise.

Hail, sweet Jesus! praise and honour and glory be to thee, O Christ, who didst vouchsafe to be led, bound and loaded with scorn, to the profane judgement-seat of Pilate, and, thyself the Judge of quick and dead, didst submit to be reproachfully gazed upon by him. Grant that I may submit myself to the powers that are ordained by thee, may obey my equals,

and may honour and love all mankind. Grant that I may not fear the judgements of others concerning me; but may bear them with a ready mind, and patiently endure them. May I follow thee, I beseech thee, not only when joy and prosperity smile upon me, but even when I am weighed down with sorrow and afflictions.

Hail, sweet Jesus! praise and honour and glory be to thee, O Christ, King of heaven and earth, who didst testify that thy kingdom is not of this world, that by this confession thou mightest wean our hearts from the love of this present world. Grant, I pray thee, that I may wholly bid farewell to all affection for earthly and perishable things. May my heart never long after things that perish, may it never love any thing without a holy purpose: but may I love thee, the only true and everlasting good, may I continually sigh after, and cleave unswervingly unto thee. Amen.

THURSDAY MORNING

HAIL, sweet Jesus! praise and honour and glory be to thee, O Christ, who, standing before Pilate, didst in great humility keep silence at the unjust accusations and slander of the Jews; and as a lamb that openeth not its mouth, didst not contradict them when

they brought forward their charges against thee. Give me grace never to be disturbed by the false accusations of others, but rather to overcome every injury by silence and meekness. Give me the grace of perfect humility; so I may never desire praise, nor refuse any measure of contempt.

Hail, sweet Jesus! praise and honour and glory be to thee, O Christ, thou Lamb without spot, against whom the impious Pharisees and Scribes raged with obstinate hatred. For albeit Pilate testified that he found no cause of death in thee, yet would they not be satisfied save with thy death. Give me grace to imitate thy innocence and patience, that I may both lead a godly life, and if, for so doing, I am evil spoken of, may remain at rest in thee, not giving way to indignation, but rendering thee thanks in all adversity.

Hail, sweet Jesus! praise and honour and glory be to thee, O Christ, who wert led with the greatest ignominy, as a wicked criminal, through the midst of the city, from one judgement-seat to another, from Pilate to Herod, amidst the noise and shouts of the people. O give me grace never to be overcome by the injuries of my enemies, nor to be exasperated by any slander: may I never feel any false shame at being despised, but may I receive everything in meekness,

and endure all things in silence for thine honour, that so, by the assistance of thy grace, I may in patience possess my soul.

Hail, sweet Jesus! praise and honour and glory be to thee, O Christ, who, when Herod did ask thee many vain and foolish questions, and when thou wert falsely accused in divers ways by the chief priests and scribes, didst humbly keep a meet and becoming silence. O give me grace to restrain my tongue in a manner well pleasing unto thee: suffer me not to utter hurtful words: suffer me not to be taken up with fruitless stories, but give me grace to say what is right, profitable and honest according to thy will. May I abhor the sin of evil-speaking, and be ever glad to think and speak well of all men.

Hail, sweet Jesus! praise and honour and glory be to thee, O Christ, who didst condemn by thy silence the foolish curiosity of Herod, and wouldst not gratify his curious eyes by the performance of any miracle, because he had not his own salvation at heart, and who didst thereby teach us to avoid all ostentation before the great ones of this world. Pour into my heart a spirit of deep humility, mortify and quench within me all desire of vain-glory. Grant that I may never do anything to gain the praise of men, but may

act always with a single eye to the glory of thy most holy name, and may come before thee day by day in a true spirit of humility and meekness.

Hail, sweet Jesus ! praise and honour and glory be to thee, O Christ, who didst not refuse to be set at naught by Herod and his men of war, nor to be clothed in a white garment and mocked and laughed at as a fool and a madman. Give me the grace, O Lord, to choose rather to be an outcast with thee than to be glorious with the world ; may I think it better and more honourable to suffer reproach for thy name, than to prosper in the vain honours of the world. Give me grace, that truly acknowledging my own sins and my own unworthiness, I may be nothing in my own sight, but may always despise and accuse myself, and daily lament over my own wretchedness.

Hail, sweet Jesus ! praise and honour and glory be to thee, O Christ, who wert sent back with shame and clothed in a fool's garment from Herod to Pilate, and didst in all things obey thy enemies, going backwards and forwards according to their pleasure. Grant that I may not shrink from being despised, nor refuse obedience even to those who injure me. Give me grace to have no feeling for the things of this world, but to think of, care for,

and love thee alone. Mayest thou alone be my honour, my delight, my love, my glory and my joy. Amen.

THURSDAY EVENING

HAIL, sweet Jesus! praise and honour and glory be to thee, O Christ, who wert compared with the notorious robber Barabbas, and wert judged to be more wicked and worthier of death than he: the murderer is released, and the malicious Jews demand that thou, the Author of life, should be put to death. Thou, therefore, art that corner-stone set at naught by men, but chosen by God. O that I may prefer naught to thee, nor change thee for anything whatever. May I count all things as dross, that I may gain thee. Grant, O Lord, that the stain of envy may never soil my soul. Vouchsafe unto me to be built on thee, the living corner-stone, to be stablished and to find my salvation in thee.

Hail, sweet Jesus! praise and honour and glory be to thee, O Christ, who wert stripped in the judgement hall, and bound to a pillar, and there didst suffer thy most holy and virginal flesh to be torn with dreadful stripes, that by thy bruises thou mightest heal our wounds. O Jesus, greatly to be loved, I

choose thee, covered as thou art with wounds to be the spouse of my soul, and I desire to be inflamed and wholly consumed by the fire of thy most sweet love. Strip my heart, I beseech thee, of every unseemly thought: take off from me the old man with his deeds, and put on me the new man which is created after God in righteousness and holy truth. Grant that I may patiently endure in this life the scourges of thy fatherly correction, that at its close I may be found meet to rejoice with thee, and to praise and glorify thee for ever and ever.

Hail, sweet Jesus! praise and honour and glory be to thee, O Christ, whom the soldiers treated with unspeakable injuries and insults, when thou wert standing all bloody and livid from the weals of the cruel lash. For they clothed thee, O King of glory, in a scarlet robe, to thy greater shame, and plaited on thy divine head a crown of thorns, and placed a reed for sceptre in thy hands, and bowed the knee before thee, and in mockery saluted thee, saying, "Hail, King of the Jews!" Fix in my heart, I beseech thee, the continual remembrance of thy passion. Wound me with the goads of love, and pierce me with the darts of thy mercies. Grant that I may love thee alone, may cleave unto thee and have my whole soul fixed on naught but thee.

May no trouble, no torments, no persecution separate me from thee. O may I never be ashamed to be despised and scoffed at with thee.

Hail, sweet Jesus! praise and honour and glory be to thee, O Christ, who, for my sake, didst not refuse to be struck with a reed, to be buffeted and defiled with spitting, to be treated with every kind of mockery and scorn. I beseech thee, by thy wounds, by thy blood, by thy scornful injuries, and by all thy sorrows, to take possession of myself and all that I have, and to turn it all to thine everlasting praise. Grant that I may perfectly deny myself. O make me accept, with a cheerful and peaceful mind, sorrow or joy, weal or woe, from thy hand, that being dead unto the world and unto myself, I may live unto thee alone.

Hail, sweet Jesus! praise and honour and glory be to thee, O Christ, who, covered with spitting, and gashes, and scars, and deformed with bruises, bound, and full of misery, wert led forth to be gazed at by the furious mob, wearing the crown of thorns and the purple robe. Grant that I may wholly crush within me all ambition, all show of worldly pomp and vanity, and that I may despise and hold in abhorrence all worldly honours, that so by deep humility and a real contempt of myself,

I may run forward continually to the attainment of the glory of the blessings of heaven.

Hail, sweet Jesus! praise and honour and glory be to thee, O Christ, who, when thou wert declared innocent by the governor Pilate, didst not refuse to listen to the furious cries of the Jews, demanding thy crucifixion. Grant me to lead an innocent life, and never to be disturbed by the ill will of others towards me. Vouchsafe unto me this grace, that I may never speak against others, nor willingly give ear to any that do so, but, as far as possible, may think well of all men, charitably put up with their failings and sincerely love all mankind.

Hail, sweet Jesus! praise and honour and glory be to thee, O Christ, who didst suffer thyself to be condemned in the face of all the people to the most shameful death of the cross, that thou mightest free us from the sentence of everlasting death. Grant that I may never judge others rashly, nor wish evil to any one, nor injure any. Give me grace to follow thee and serve thee, in glory and in shame, through evil report and good report, and always to seek thy honour; and may I choose rather to be exercised in adversity by abiding with thee, than by leaving thee to have the enjoyment of all the comforts of this life. Amen.

FRIDAY MORNING

HAIL, sweet Jesus! praise and honour and glory be to thee, O Christ, who, given up to the will of thy persecutors, didst suffer exceeding torments when they tore off the purple robe which stuck to thy wounds, and put on thee thine own garments. Grant that after I have put off the clothing of this body, I may be clothed with the robe of perfect charity, and that I may appear adorned with thy merits, and may, through thy mercy, be introduced as an adopted Son into the heavenly inheritance.

Hail, sweet Jesus! praise and honour and glory be to thee, O Christ, who, in the midst of reproaches and injuries didst bear thy cross with excessive pain on thy sacred and lacerated shoulders, and wearied and panting for breath didst toil exceedingly under its heavy weight. Give me grace to take hold of the cross of self-denial with ardent devotion, and to imitate with the most fervent charity the example of thy virtues, and to follow thee in all humility even unto death.

Hail, sweet Jesus! praise and honour and glory be to thee, O Christ, who in thy sad passing to a shameful death didst in thy kindness admonish the women who wept for thee to weep for themselves and for their

children. Grant that I may so weep as to please thee, and meekly mourn my own sins and thanklessness; grant me tears of loyal compassion and holy love, such as may melt my hard heart and make me grateful unto thee. Grant that I may be kindled with a most fervent longing for thee, so that I may loathe all save thee, may love thee alone, may rest in thee alone.

Hail, sweet Jesus! praise and honour and glory be to thee, O Christ, who, led out of the city with two thieves, didst not refuse to be pressed on and thrust, and hastened, and to be afflicted in many other ways. Draw me after thee, that I may quickly follow thee! Grant that for thy sake I may entirely deny, forsake and go out of myself. Give me grace to think of thee alone, and to find no joy save in thee, my afflicted Redeemer. Grant that I may love thee alone, may return love for love, may earnestly seek after thee, and live to thee alone.

Hail, sweet Jesus! praise and honour and glory be to thee, O Christ, who, bowed down with the weight of thy cross, didst at length wearily reach the place of punishment, where they offered thee in thy faintness wine mingled with gall. Mayest thou extinguish in me all gluttonous and carnal desires, and give me grace never to consent to any impure or

unlawful pleasure: but may I take my food in moderation to the glory of thy name, and may I hunger and thirst after thee alone, and find no pleasure or gladness save in thee.

Hail, sweet Jesus! praise and honour and glory be to thee, O Christ, who wert stripped before the gaze of the people on Mount Calvary, and, the sores of thy wounds being increased by the pulling off of thy garments, didst not refuse to undergo for my sake most dreadful pain. Grant me to love poverty of spirit, and never to be disturbed by want or scarcity. Give me grace to bear patiently any straits or troubles in this life for thy name's sake. Strip my heart of every vain fancy and affection, give me a holy intention and pious desires, and renew within me daily a most pure love for thyself.

Hail, sweet Jesus! praise and honour and glory be to thee, O Christ, who didst vouchsafe to be stretched naked upon the wood of the cross, and the joints of thy most holy limbs being wrenched asunder, wert most cruelly nailed and fastened thereto. Thus, for my sake, thou didst suffer thy most delicate hands and thine undefiled feet to be most deeply wounded. Grant me, O Lord, to ponder with a faithful and grateful heart, this thine unspeakable charity, when thou didst of thine own accord stretch forth thy

hands to be bored and thy feet to be pierced through and through. O Lord, enlarge and extend my heart by perfect love for thee: pierce it and fix it to thyself with the nail of thy sweetest love, and shut up within thyself alone all my senses, all my thoughts and affections. Amen.

FRIDAY EVENING

HAIL, sweet Jesus! praise and honour and glory be to thee, O Christ, who for three hours didst hang suspended upon the shameful cross, with feet and hands pierced through, and with a great loss of thy precious blood didst, of thine own free will, undergo unspeakable agony in all thy sacred limbs. Lift up, I beseech thee, and fasten to the wood of thy cross my poor soul now lying in the dust; cleanse it from the dregs of vicious affections, and inflame it with earnest longings after thee, and with the love of its heavenly country. O saving blood! O life-giving blood! Mayest thou, O my Lord, mayest thou thoroughly wash, and cleanse, and heal me, by this thy precious blood. Mayest thou offer it to thy Father as a full satisfaction for all my sins. Grant that my inward soul may receive and lap up with fervent affection the life-giving drops of this same blessed blood, that it may truly taste how sweet is thy spirit.

Hail, sweet Jesus! praise and honour and glory be to thee, O Christ, who wert hung upon the cross between two wicked robbers and wert numbered with the transgressors, that by thine unspeakable humility and patience thou mightest correct our impatient pride and at the same time expiate it. Raise up my soul to heaven, I beseech thee, that looking down from thence on all transitory things, I may admire nothing save thee, my God, who wert crucified for me, may love thee alone, may pant after thee, think of thee, speak of thee, dream of thee, relish naught but thee, rejoice in naught save thee, that thus I may find no consolation save in thee alone.

Hail, sweet Jesus! praise and honour and glory be to thee, O Christ, who wert so good even to the worst of men, that thou didst beseech thy Father even for those who were crucifying thee, saying, "Father, forgive them, for they know not what they do." Give me, I beseech, the grace of true gentleness and forbearance, so that according both to thy command and thine example I may love my enemies, do good to them that hate me, and may pour forth before thee humble prayers for those that hurt and persecute me, and may have compassion on them and heartily pardon them.

Hail, sweet Jesus! praise and honour and glory be to thee, O Christ, who didst will that a title written in a threefold tongue should be fastened to thy cross, a trophy as it were of victory, that we, when we look upon it, may vigorously war against our ghostly enemies. Shield me by the protection of this title from all the snares and deceits of the devil. Teach me by this title to overcome all temptations and subdue all vices, that, having mastered them by the help of thy grace, I may be free to praise and glorify thee for ever and ever.

Hail, sweet Jesus! praise and honour and glory be to thee, O Christ, for whose garments the soldiers did cast lots, albeit by thine appointment they did not rend thy coat, which was without seam and a type of the unity of the Catholic Church. May the spirit of peace, I beseech thee, descend into my heart, and so dwell therein and take possession of it, that I may never cause a disturbing or severing of brotherly love, but may always strive to heal divisions, and to promote peace amongst those that are at variance.

Hail, sweet Jesus! praise and honour and glory be to thee, O Christ, whom the Jews did wantonly insult, pouring forth from their impious mouths divers blasphemies, even at the very moment when thou wert enduring

unspeakable torments and anguish indescribable upon the altar of the cross. Grant, O Lord, that, mindful of thy humility, patience and gentleness, I may patiently endure pain, reproach, persecution, infamy and scorn, and may continue with thee upon the cross even unto the end. May no assaults of temptation, no blasts of adversity, nor gathering of contempt, shake me from my holy purpose: may neither death nor life, nor things present, nor things to come, nor any other creature separate me from the love of thee.

Hail, sweet Jesus! praise and honour and glory be to thee, O Christ, who didst bear with one thief uttering reproaches against thee, but didst most graciously promise the glory of Paradise to the other, who humbly acknowledged his wickedness and confessed with pious faith that thou wert God and King. Look upon me, I beseech thee, with those eyes of mercy which thou didst turn upon the thief repenting for his sin. By the help of thy grace, may I lead such an innocent life, and so faithfully serve and purely love thee, that at the close of life I may be found meet to hear from thee, my most holy King, that longed-for voice, "To-day shalt thou be with Me in Paradise." Amen.

SATURDAY MORNING

HAIL, sweet Jesus! praise and honour and glory be to thee, O Christ, who from the cross didst look down upon thy sweetest Mother, overwhelmed with grief and tears, and taking compassion on her sorrow didst commend her to the care of thy disciple John, as also thou didst commend John, and in him all of us, to her maternal care. Grant me to love and honour her with the purest and most ardent love, that I may have her for my mother and be worthy to be acknowledged by her as her son. Grant that in every necessity, and specially at the hour of death, I may ever find her present and at hand to help me.

Hail, sweet Jesus! praise and honour and glory be to thee, O Christ, who, with thy wounds all gaping, and thy head crowned with thorns, and whilst hanging in misery upon the cross, didst declare that thou wert bereft of all consolation. Grant that in all adversity and times of temptation and desolation I may fly with pious faith unto thee, my most holy Father, and grant that, putting no confidence in myself, I may place all my hopes in thee alone, and entirely resign myself to thee, trusting in thee alone. Wound my inmost soul with the remembrance

of thy wounds, write and imprint them upon my heart, satiate me wholly with thy blood, that all my intentions may be fixed in thee alone, and that I may seek and find and hold thee fast, and possess thee for mine own.

Hail, sweet Jesus! praise and honour and glory be to thee, O Christ, who, when thy body was exhausted from loss of blood, didst gasp for breath upon the cross and wert tormented with a cruel thirst, whilst thou didst burn with unspeakable desire for our salvation. Give me grace to thirst most ardently after thine honour and the salvation of souls, and to be ready cheerfully to spend myself for them according to thy will. Grant that no love of transitory objects may possess my soul, that I may never attach myself to creatures, and that even what I am bound to love I may love only in thee; but above all things give me grace to love thee with my whole soul, and quietly to rest in thee alone.

Hail, sweet Jesus! Praise and honour and glory be to thee, O Christ, who when thou wert athirst, even unto death, didst suffer a sponge filled with vinegar to be offered unto thee, that by tasting thereof thou mightest make satisfaction for our gluttony, and leave us an example of poverty. Give me the grace to despise all unlawful pleasures and delights,

and to avoid all excess in eating and drinking, that I may use with moderation and thanksgiving whatsoever thou dost furnish me with for the support of my poor body. So cleanse, I beseech thee, the taste of my heart, that it may relish naught save that which is pleasing unto thee, and may find nothing but bitterness in whatever is displeasing in thy sight.

Hail, sweet Jesus! praise and honour and glory be to thee, O Christ, thou greatest lover of the human race, who, when thou wert duly bringing the work of our redemption to a close, didst offer thyself as a holy victim upon the altar of the cross for the sins of all mankind. May this be the only end, I beseech thee, of all my thoughts, words and works; namely, to seek thine honour with an upright and sincere intention, and to desire nothing save thee alone. Grant that I may never grow weary or lukewarm in thy service; but a fervent spirit being ever renewed within me, I may be daily more and more inflamed to love and praise thee.

Hail, sweet Jesus! praise and honour and glory be to thee, O Christ, who didst willingly undergo death when, commending thyself to the Father and bending thy adorable head, thou gavest up the Ghost; and thus, by laying down thy life for thy sheep, didst show

thyself to be the good Shepherd. Thou art dead, O only begotten Son of God; thou art dead, O my beloved, that I may live for ever! O what hope, what confidence is laid up for me in thy death and in thy blood! I glorify thee, I give thee thanks as far as in me lies; give me grace to die entirely to sin and all evil desires, and to live to thee alone. May I think of thee alone, may my understanding exercise itself in naught save thee, that, clad with thy grace and with holy charity, I may after the close of this life come speedily to thee, the true paradise. O good Jesus, by thy bitter passion and death, grant to the living pardon and grace, and to the faithful departed rest and everlasting light.

Hail, sweet Jesus! praise and honour and glory be to thee, O Christ, at whose death the sun withdrew its light, and the veil of the temple was rent in twain, while the earth quaked, the rocks were rent, and the graves opened. May the rays of thy grace never forsake me, I beg of thee, thou Sun of righteousness, my God; but may they ever enlighten the inmost recesses of my heart, that so I may joyfully serve thee. Tear away from me the evil of hypocrisy, make the ground of my soul to quake with saving penitence, rend in twain this heart of stone; that, being wholly renewed within, I may

despise all perishable things, and love but those that are in heaven. Amen.

SATURDAY EVENING

HAIL, sweet Jesus! praise and honour and glory be to thee, O Christ, who didst suffer thy most holy side to be pierced with the soldier's lance, that forthwith there flowed out blood and water, wherewith thou mightest wash and quicken our souls; thou didst will, O my most beloved one, that thy sweet heart should be wounded for my sake. Mayest thou wound my heart with the lance of thy most piercing love, and so unite it to thine own most sacred Heart, that I may have no will but thine; lead my soul, O Lord, lead it through the wound in thy side, into the secret recesses of thy love, into the treasure-house of thy divinity; that I may with gladness glorify thee, my God, who wert crucified and died for me; that all love of things visible being blotted out from my remembrance, my intention may be fixed on thee alone. Lo! I salute with all devotion thy five principal wounds. Hail! O hail, ye ruddy, glorious and most sweet wounds of my Redeemer and my King! Hail, precious seals of my reconciliation and salvation, I ask to dwell and lie concealed within you, and thus shall I be secure from all evil.

Hail, sweet Jesus! praise and honour and glory be to thee, O Christ, who wert taken down from the cross amidst the bitter lamentation of thy friends, and didst vouchsafe to be anointed with spices and ointments, to be wrapt in a linen cloth, and to be laid in another's sepulchre. Bury within thyself, I beseech thee, all my senses, my strength, my affections, that being joined to thee by the power of thy love, I may become insensible to all else, and may care to know and feel naught save thee, my only Redeemer, my soul's only good.

Hail, sweet Jesus! praise and honour and glory be to thee, O Christ, who, having crushed the power of the devil, didst descend as to thy soul in might and love to the abode below, to gladden by thy presence the ancient fathers who were there detained, and bring them to the blessed abodes of paradise, and to the full vision of God. May the virtue of thy passion and blood descend now, I beseech thee, into purgatory upon the souls of my parents, relations, friends and benefactors, and all the faithful departed, that, delivered from punishment, they may be received into the bosom of everlasting peace.

Hail, sweet Jesus! praise and honour and glory be to thee, O Christ, who camest forth a conqueror from the closed and sealed

tomb, and didst rise in glorious triumph from the dead, and having received again that most bright serenity of countenance, didst pour upon the hearts of thy friends exceeding gladness. Grant, O Lord, that I may rise from the sins of my former conversation, and may walk in newness of life, that I may seek those things which are above, that I may relish those alone and nothing which savours of this earth, so that when thou that art my life shalt appear, I may also appear with thee in glory.

Hail, sweet Jesus! praise and honour and glory be to thee, O Christ, who when the forty days after thy resurrection were accomplished, didst ascend all-glorious in the presence of thy disciples into heaven, where thou sittest at the right hand of the Father, blessed for ever. O that my soul may ever languish for love of thee! May I have no taste for the things of this world; but with eyes fixed on thee, may I sigh, and hunger, and thirst after thee alone! May nothing affect me, may nothing give me any joy save thou, my Lord and my God.

Hail, sweet Jesus! praise and honour and glory be to thee, O Christ, who didst give thy holy Spirit to thy chosen disciples as they were persevering in prayer, and didst send them forth into all the world to teach all nations.

Cleanse, I beseech thee, the inmost chambers of my heart: grant me true purity and steadfastness of soul, that the Comforter may find a fitting abode within my breast, may enrich me with the abundant treasures of his grace, may console and strengthen me, may fill and govern me, and wholly take possession of me.

Hail, sweet Jesus! praise and honour and glory be to thee, O Christ, who at the last day shalt come again as Judge, to render to every man reward or punishment according to his works. O most holy Lord, O my God, give me grace to go through the course of this miserable life with such innocence, and in such conformity to thy will, that when my soul shall quit the prison-house of this body, clad with thy merits and thy virtues, it may be mercifully received by thee into heaven, where, with all thy saints, it may laud and bless thy name for ever and ever. Amen.

This exercise, or a part thereof, may be used daily after each of the foregoing with great spiritual profit and advancement.

SWEET Jesus! Alas! I have grievously offended thee through the whole course of my life; I have never ceased to be ungrateful to thee, hindering in many ways the workings of

thy grace, and continually adding new sins to old ones. My sins are many and very great, but thy mercy is vast and infinite. I confess that I am altogether unworthy to be called thy son, but yet I acknowledge thee as my Father. Thou art my true Father; thou art all my confidence; thou art the fountain of mercy, who dost not reject poor sin-stained souls when they fly unto thee, but dost mercifully receive and cleanse them. Behold, O thou that art my sweetest refuge, behold, I, the very off-scouring of all thy creatures, come unto thee, bringing naught with me save the burden of my sins. I humbly cast myself at the feet of thy love; I humbly implore thy mercy: pardon me, I beseech thee that art my surest hope, and save me for thy name's sake. For I believe that there are no sins, however dreadful and heinous, but can be expiated by the merits of thy most sacred passion.

Sweet Jesus! I offer to thee for the remission of my sins that stupendous love by which thou, the God of everlasting majesty, didst not disdain to become man and capable of suffering for our sakes, and for more than thirty years didst undergo the pain and weariness of labours and persecutions. I offer thee that agony, that bloody sweat, that anguish of soul with which thou wert

afflicted when, on bended knees, thou prayedst in the garden to thy heavenly Father. I offer thee that exceeding desire of suffering with which thou didst burn, when, of thine own accord, thou gavest thyself up into the hands of thine enemies. I offer thee the bands, the stripes, the reproaches, the slanders, the blasphemies, the blows, the smitings on the cheek, the spitting, and every other injury which, for a whole night, thou didst endure in the house of Annas and Caiphas. These I offer unto thee with thanksgiving, beseeching thine infinite goodness that by the merits of all these thy sufferings thou wouldst cleanse my soul and bring me to everlasting life.

Sweet Jesus! I offer unto thee for all mine iniquities that unheard-of shame which thou didst bear when thou wert led in the morning to Pilate, with blows and spittings, bound with chains; then from him to Herod, and again from Herod to Pilate. I offer thee that most holy silence which thou didst observe when they wantonly insulted and slandered thee. I offer thee the scorn and the shame of that robe of mockery with which Herod overwhelmed thee. I offer thee that most bitter punishment which thou didst endure when thou wert bound to a pillar and scourged. I offer thee those gashes which the

scourging made in thy flesh, those streams of purple blood which gushed forth on all sides from thy most holy limbs. These I offer unto thee with thanksgiving, beseeching thine infinite goodness that by the merits of all these thy sufferings thou wouldst wholly cleanse my soul and bring me to everlasting life.

Sweet Jesus! I offer thee for all my sins that unspeakable meekness and patience which thou didst show when, clad in a purple robe for greater scorn, thou wert crowned with thorns, wert hailed in mockery, wert foully spit upon, wert buffeted and struck with a reed, wert brought to trial and unjustly condemned, and at length wert dragged in shame to Calvary, carrying thine own cross. I offer to thee the grievous aching of thy most holy body, thy toiling footsteps, the heavy burden borne by thy shoulders. I offer thee thy sweating and thy thirst, and all else that thou didst bear with most meek and willing heart for my sake. These I offer unto thee with thanksgiving, beseeching thine infinite goodness that by the merits of all these thy sufferings thou wouldst wholly cleanse my soul and bring me to everlasting life.

Sweet Jesus! I offer thee for all my sins, those most dreadful agonies which thou didst suffer when the wounds of thy most holy body

were opened afresh by the pulling off of thy garments, when thy hands and feet were fastened to the cross, when the joints of thy limbs were loosened, when thy precious blood gushed forth in streams from thy sacred wounds as from a fountain. I offer thee each drop of that ruddy blood. I offer thee that incomprehensible gentleness and kindness with which thou didst most patiently bear the wanton insults of thine enemies, so that thou didst even beseech thy Father in their behalf. All this I offer unto thee with thanksgiving, beseeching thine infinite goodness that by the merits of all these thy sufferings, thou wouldst cleanse my soul and bring me to everlasting life.

Sweet Jesus ! I offer thee for all my faults, my vanity, my negligences and my distractions, those indescribable torments which thou didst endure when, exposed in every way to anguish, and bereft of all consolation, thou wert hanging shamefully upon the cross between two thieves, and when burning with excessive thirst they gave thee vinegar and gall to drink. I offer thee that most perfect charity by which thou didst bend thine adorable head, and for our sakes didst give up the ghost. I offer thee that precious blood and life-giving water which flowed from thy side when pierced with the lance. All this

I offer unto thee with thanksgiving, beseeching thine infinite goodness that by the merits of these thy sufferings thou wouldst cleanse my soul and lead me to everlasting life.

Sweet Jesus! I offer thee, for the entire remission of all the sins that I have ever at any time committed against thee, I offer thee all the mysteries of our redemption which thou hast accomplished; I offer thee thine incarnation, thy nativity, thy life, thy passion and thy death. I offer thee whatsoever was pleasing to thee in Mary thy most glorious Mother, and in all thy saints. Ah, sweetest Jesus! may thy most perfect innocence satisfy thy Father for my sins. Wrap my whole life, unworthy and exceedingly wicked as it is, in the clean linen cloth of thy merits, that what is unclean in me, when united to thee, may become clean, and what is imperfect may be made perfect when joined to thee. And thus may I please thee during the course of this life, and when my miserable pilgrimage is accomplished, may I come to thee, who art eternal salvation. Amen.

CONVERSATIONS WITH JESUS

BREATHING DIVINE LOVE AND SWEETLY LEADING THE HUMBLE SOUL TO UNION WITH GOD

NOTE, pious reader, that these seven Conversations with Jesus are full of ejaculatory prayers, which spring upward at random, like sparks from a furnace, from the heart which is on fire with the love of God. The devout soul will draw from them great profit and sweetness of spirit if he will make a practice of using them with a glad and loving heart.

SUNDAY

O MY beloved Jesus, my sweet Redeemer! wash, I beseech thee, my soul in thy blood, and blot out all my sins. Quench and mortify within me whatever is displeasing in thy sight: for I desire to please thee and to love thee with my whole heart, my whole soul, my whole strength. Adorn me with the merits and virtues of thy most holy humanity. Create in me a clean heart, and renew a right spirit within me. Give me a quiet mind, clear and bright, like the blue of heaven; excite in me the desire of holy love. May thy heavenly breath breathe over the length and breadth of my heart, that its icy

stupidity being thawed, the odours of thy grace may abound within it.

O depth of love ! O Jesus, my God and my joy ! O ancient light ! O light of immeasurable loveliness, enlighten my mind with the ineffable brightness of thy beams. Shine upon me, sighing after thee, that the shades of death may not encompass me. Behold, O Lord, behold I desire to love thee with the whole strength of my heart; help mine infirmity, and grant that I may taste the honied sweetness of the outpourings of thy love. Inflame and thoroughly enkindle me with the fire of thy love.

O my Lord, I adore thee, I worship thee, I glorify thee, by all means that are in my power: thou art the beauty of the heavens; thou art the loveliness of the firmament; thou art sweet to the taste and fragrant to the smell; thou art grateful to the hearing, and in thine embraces there is ineffable delight; thou art all calmness; thou art ever blooming; thou art wholly to be loved and wholly to be desired; thou art the life, the honour, the comfort of my soul, and my only good. Anoint, I beseech, the inmost depths of my heart with the sweet ointment of thy grace, that overflowing with the delights of holy love, I may be a sweet sacrifice in thy sight, and may for ever please thee.

I commend myself wholly to thee, O thou that art my confidence ; I offer myself entirely unto thee, O my most sure hope ; I cast myself upon thee, that art my only salvation. Enlighten, teach, direct and entirely possess me. Incline thine ear of mercy, O Lord, to the complaints of thy poor little one that calleth upon thee ; one thing I ask, one thing I earnestly beg of thee ; may the love of thee so burn within me, may the inflowing of perfect charity so take possession of my soul, that I may sing sweet melodies unto thee in my heart.

O strength unvanquished, and everlasting firmament ! Jesus Christ, whose love overcomes the sharpness of death, quicken, confirm and strengthen my whole soul in thee. May the sweet fragrance of thy love breathe upon me in all inward troubles and depression of spirit ; that, gladdened by the remembrance of thy sweetness, I may be strong and faint not. Adorn the garden of my heart with the flowers of most holy charity, that when thou comest down into it, thou mayest find it beauteous in thy sight.

O good Jesus ! Heavenly spouse of surpassing beauty ! Most silent comforter of holy souls, who dost protect in dangers those that trust in thee, hiding them under the shadow of thy wings, who, in time of sorrow,

dost refresh with the sweetness of thy spiritual delights those that love thee; kindle my heart with that fire which thou didst come on earth to send, and which thou didst will should burn exceedingly, that I may love thee from the depths of my inmost soul.

O dazzling fire! devouring and consuming! How brightly dost thou shine though unseen, how sweetly dost thou burn! After thee alone do I thirst, O my Jesus; for thee alone do I hunger, for thee do I cry out with great longings of heart, exceedingly desiring to see thy most gracious countenance. Nothing is so sweet to me as to be with thee, and to cleave unto thee. At all times and in all places may I stand before thee with a pure heart, that loving thee perfectly, I may joyfully embrace thee with the arms of my soul. Amen.

MONDAY

DRAW me after thyself, O my God, detach my heart from the love of creatures, and lift it up to thee, who art over all things and in all things. May the noise of this fleeting world be silent in my ears, may vain imaginations, fancies, and all distracting thoughts be far from me. May my soul pass by all sensible delights, and fix the eyes of faith on thee, her Creator, who art present everywhere.

Grant, O Lord, that I may rest in thee alone, and may find no delight, and seek for no consolation save in thee.

O most lovely Jesus, pierce the inmost parts of my soul with the sweetest dart of thy love; penetrate me through and through with the fire of charity; transfix my spirit with thy sharpest arrows, that, wounded by thee, I may languish for thy love, and may swoon away as it were on thee, and so be intimately united to thee, to the glory of thy name. May thy sweetest perfumes be wafted on my heart, and may the unspeakable fragrance of thy love be so outpoured upon me, that it may excite within me everlasting longings after thee.

O most gracious Jesus, give me true contrition of heart and floods of tears that may be pleasing in thy sight. Grant that I may ever behave myself in thy presence with great reverence, and have thee continually in my heart, in my mouth, and before mine eyes, that so no room may be found within me for strange love. Grant that, being wholly filled with the sweetness of thy most holy charity and consumed by the fire of thy love, I may love thee, my God, with my whole heart, and with all the force of my inmost soul.

I love thee, O my Jesus, and I desire to love thee more and more. Give me grace, by

the power of thy love, to shake off from me every weight of earthly affection, and to run after the sweetness of thy delights. Write on the tablet of my heart a holy remembrance of thyself, that I may indulge in no carnal or unworthy thoughts, but may seek after thee alone and ever feel the presence of thy grace within me.

O fountain of mercy, whose streams never cease to flow, come and give thyself unto my soul. For thee do I long with my whole heart, the whole intention of my mind is fixed on thee. Grant that I may love thee with such purity, courage and steadfastness, that thou mayest wholly fill me and change me into thyself, and thus may I be continually a sacrifice of sweet savour ever acceptable unto thee.

O eternal shepherd, feed thy poor famished beggar, enlighten the darkness of my soul with the brightness of thy presence; enkindle the coldness of my heart with the fire of thy love. May the sweet violence of thy charity absorb, and purify, and penetrate my whole soul, and may the flame of chaste affections so seize my inmost heart, that I may think on thee, long after thee, and cleave unto thee for ever.

I call upon thee, O my God, I cry after thee, my salvation, with all the powers of my soul. Come into my inmost heart: fit my

soul unto thyself, that thou mayest possess it wholly without spot, for a clean dwelling becomes thee, who art the Lord of all purity. Grant that I may be wholly enkindled with thy love, that I may lose myself in thee, and know thee, and feel thee alone, and rejoice and rest in thee. Amen.

TUESDAY

SANCTIFY, O Lord, I beseech thee, my heart which thou hast created, and cast out from it all wickedness; fill it and keep it filled with thy grace, that I may be made a temple worthy for thee to dwell in, thou that art sweeter than honey, brighter than the sun, more pleasant to the taste than nectar, more precious than gold and fine jewels. Mayest thou alone give pleasure to my soul, mayest thou be the only object of my earnest longing and desire.

O pleasant calmness, O calm delight! O thou most gladsome light, which lightenest every man that cometh into the world! shake off the darkness from my soul, enlighten my mind, that I may know myself and thee, and may love thee more than myself. May I love thee, sweet Jesus, above heaven and earth, and all things that are therein; mayest thou alone be my whole aim, and the single desire of my heart. May I meditate on thee by day

with a ready and grateful heart; may I think on thee by night when I go to sleep, and may my soul at all times hold sweet converse with thee.

O true love! O lovely truth! O everlasting God! I desire to cleave unto thee, my thoughts are fixed on thee, I pant after thee, I sigh for thee, I seek thee; thee do I desire to embrace, in thee alone do I wish to find any consolation. So do I desire to leave all save thee alone, as if my soul were separated from the body and stood before thee, and enjoyed in all perfection the amiable presence of thy countenance.

O my sweetest Lord God, give rest to the wearied, strengthen the feeble, feed the hungry, gather the dispersed abroad, heal the maimed, open to him that knocks, stretch forth the hand of thy goodness to me, thy wretched creature; bid me come unto thee, bid me remain with thee, may my soul forget itself, may it, whether in prosperity or adversity, cleave inseparably unto thee, and wholly reject all other consolation.

O light which ever shineth and never groweth dull, do thou enlighten me. O fire ever burning that never waneth, do thou enkindle me. O love ever burning that never groweth lukewarm, absorb and transform me into thyself. Grant that I may long

unceasingly after thee with my whole heart. May my every breath be drawn in thee, who art full of sweetness. O thou that art my joy, make glad my soul. Come into it, thou that art sweetness itself, let it taste of thy delights ; come into it, that it may know thee alone, and find no pleasure save in thee.

O Lord, comfort me in my affliction, pour into my heart the streams of thy holy love. May the unspeakable virtue of thy love penetrate and take possession of my inmost soul.

Great is my weariness in this my pilgrimage, great is my toil during the troubles of this present world. Grant that with renewed strength I may fly up to thee on the wings of pure contemplation, even to the place where thy glory dwelleth. May I rest there under the shadow of thy wings, far from the noise and tumult of earthly thoughts that trouble me.

Wound, O my Lord, wound the very inmost of my inward man with the dart of thy love, and kindle the marrow of my drooping soul with thy life-giving flame. Write with thy finger on my breast a sweet remembrance of thyself, which no forgetfulness may obliterate. May I seek and follow thee for ever, may I find thee and for all eternity delight in naught but thee. Amen.

WEDNESDAY

CAST thy bright beams upon my heart, O thou that art the light of mine eyes; give thyself unto me, O life of my soul, my exceeding delight, my much desired consolation. Thou that art my sweet rest, my glory, my honour and my only desire; may I hold thee, thou that art the object of all my wishes: may I draw thee closely to myself, O heavenly spouse. May I feel thee within and without, O thou that art my glory; may I possess thee, O blessed one from all eternity; may I enjoy thee within my heart, O everlasting life.

O that I may love thee, O Lord my strength; may I love thee, my God, my refuge and my deliverer. May I cleave to thee, O my sweet hope, in every trouble; may I embrace thee, O thou everlasting good, apart from whom there is nothing good. Open the recesses of my ears, O word sharper than a two-edged sword, that I may hear thy voice within me, and having heard it may live and rejoice in thee.

Visit the forsaken, console the mourner, O my Jesus, show to the wretched one the bowels of thy mercy. Grant me thy grace which may plunge me in thy love, wholly crucified to this world; blind my eyes, O light unfathomable, blind my eyes with the

rays of thy brightness, that they behold no vanity. Strike them with the sweet lightning of thy divinity, and grant that with heartfelt tears I may seek thee day and night.

Give me sight, O Lord my God, that I may everywhere behold thy lovely countenance: give me hearing to listen always to thy sweet voice: give me smelling whereby I may perceive the odour of thy grace: heal my taste that I may relish the abundance of thy sweetness. Give me a heart to fear thee, a memory to be ever recollected in thee, a will to cleave unswervingly unto thee, that art the chiefest good. May my whole spirit be possessed by thee alone, and rest for ever in thee.

May the mighty force, I beseech thee, of thy love wean my heart from everything that is under heaven. Grant that I may burn with such perfect charity as no torrents of water may quench within me. Grant that for the greatness of my love for thee I may thoroughly forget all transitory things, and that I may never improperly grieve for them, nor foolishly rejoice because of them, but may I be strengthened and rest in thee alone.

May all vicious affections, O Lord, wither within my heart, may all desires of the flesh die within me, that thou alone mayest dwell

in me, and the burning coals of holy desires be ever kindled in my inmost soul. Wound, O Lord, wound my sinful soul with the sharpest weapon of perfect charity: pierce it with darts of thy most fervent love, that I may have the happiness to be smitten by thee, and to breathe forth my soul as if within thy arms. Ah! most pleasant depth of inestimable pleasures, ravish and absorb my spirit in thine. Amen.

THURSDAY

RECEIVE me, O sweet Jesus, to the embraces of thy sweetest love, by which my cold and drooping spirit may be inflamed and bound to thee. Open unto me, O Lord, open to one that knocketh, and admit my orphan soul into the sweet conclave of thy divine heart. O my beloved, my beloved, I long after thee, I desire thee; draw me to thyself, and come thou unto me, that I may be thine and thou mayest be mine for ever and ever.

May I draw from thee, thou fountain of honied sweetness, living water, by the taste of which I may never thirst again save for thee: sprinkle me with the dew of heavenly wisdom, that, being penetrated with it, I may keep myself pure from all earthly desires.

Bless, I beseech thee, bless this poor and piteous exile, O most bounteous God;

kindle my inmost heart with the fire of thy love, that I may perfectly love thee, and desire naught but thee. Hide me, O thou dearest of all dear ones, hide me in the lovely, pleasant and sweet opening of thy side, that I may sweetly sleep in thee, and be warmed to life again by the influence of thy honied love. I offer and give myself up wholly unto thee: take thou me up and wholly possess me, O sweet comfort of my soul: so join me, so fasten me unto thyself, that I may never be separated from thee: so give thyself, so communicate thyself unto me, that I may for ever rejoice in thy most Holy Spirit to the praise of thy name.

O my Lord, O that thou wouldest vouchsafe to open the inner room of thy love to me, the vilest, the most unworthy of sinners, and admit me to the sanctuary of thy sacred heart. For my soul desireth exceedingly to be united unto thee in the closest ties of love. But never would there be in me any desire of loving didst not thou implant it in my heart. May I, therefore, obtain through thee what I desire of thee. O my God! I thirst after thee, I sigh for thee, I languish for love of thee. Join me closer to thyself, O thou most brilliant sun, that, by the heat of thy countenance, the flowers of holy charity may bud forth in the soil of my heart. Light within

me the lamp of thy love, pour upon my heart thy soothing peace, and in all things unite me to thy grace, that I may please thee.

O my Jesus, clothe me in the brilliant purple of thy precious blood : crown me with the sparkling diadem of thy death, and receive me into the fragrant chamber of thy love. Remove from me whatsoever is displeasing unto thee. Re-fashion my wicked, unclean and vain heart according to thine. Give me simple affections and a pure mind ; embrace me with the arms of thy love ; draw me closely within the embraces of thy divinity, that my soul, through the force of thy burning love, may pour itself forth into the depths of thy heavenly delights. Thy sweetness, O Lord, thy goodness, thy beauty, thy loveliness, exceedingly entice me unto thee : but unless thou lettest thyself down to me, I cannot ascend unto thee. Bend thyself, therefore, O Fountain of mercy, unto the valley of my misery, that I may love thee with all my heart, with all my soul and with all my strength.

Ah, Jesus ! my honour, my joy and my true pleasure : kindle, I beseech thee, such a fire in my inmost heart that I may henceforth choose nothing under the sun save thee, nor desire aught but thee. May the heaven and earth and all that are therein be to me

without thee but a winter ice-drop. O most lovely flower! O my beloved Jesus! Adorn my soul with that graceful charity in which thou delightest; enrich it with the plenty of that love which is pleasing unto thee. So smooth and polish my heart that nothing earthly may be able to cleave unto it. May thy blessing flow continually upon me, by which I may be washed and cleansed from all the filth of sin, and for ever bring forth fruits of holiness well pleasing unto thee.

O sweet light of my soul, shine upon me, that the thick shades of my blindness may be turned into the brightness of noon-day. Grant me to repose under the shadow of thy charity; suffer me to slumber on the bosom of thy love, and there to forget entirely all earthly things. May nothing be more pleasant, nothing more profitable to me than to love thee and to be intimately united to thee. Press me to thy divine heart, that I may lose myself in the freshness of thy delights. Ah, sweetest fire! my God, consume and devour my whole substance, which is but a grain of dust. Transfer my heart unto thyself, that I may cleave unto thee with the closest union, and live by thee, and flourish for ever like a lily in thy presence.

O sea of all sweetness, let me come down upon the waters of thy goodness; open the

fountains of the great deep, and let the waves of thy mercy flow in upon me. Drown me in the deluge of thy love, may the depth of thy blessed charity absorb me. Break down, O Lord, the hateful wall of my wicked and lukewarm life: and grant that I may follow thee with a love that nothing can quench. Send forth the blast of thy most fervent love, which may impel me so violently unto thee that, carried out of myself and dead, as it were, to myself, I may henceforth never draw a single breath apart from thee. Imprint on me the kiss of thy forgiveness, that, being sealed by it, I may love nothing henceforth but thee: for thou art my possession, thou art my inheritance, thou art the only expectation of my soul. Amen.

FRIDAY

SWEET Jesus! may thy holy love surround me as with a garment, that my soul may not come into thy presence unclad, but adorned with thy grace. Raise me aloft by the power of thy love to divine contemplation: carry my spirit to the height of the everlasting hills that I be not involved in the darkness of this world, far away from thee.

Gladden my sorrowing heart by the longed-for presence of thy grace. Send forth thy

gladsome light, that my inmost soul may be renewed by its rays to joyousness of spirit. Be present in my heart, be present in my mouth, be present in every deed, and in my daily duties: for I earnestly long for thee, and I pine away through my eager expectation of thy coming.

O Lord, who hast entirely created and redeemed me, and hast a hundred thousand times brought me out from the jaws of hell, when I was wholly lost, give me grace to love thee with all the strength of my soul, because thou hast first loved me. Inebriate me with the sober abundance of thy love, that, detained here only as to my body, I may fly unto thee, my only treasure, with a free, unburdened soul.

O my Jesus, so strike my soul, I beseech thee, with the sweet violence of thy love, that, overcome by holy fervour and amazement, and ravished out of itself, it may happily pass unto thee. O Lord, may my whole spirit and body, and my very life praise thee, that I may be an acceptable sacrifice unto thee, every moment that I enjoy the gifts of thy mercy.

O love that sweetly bindest and joinest all to thyself; O love that gently woundest and penetratest inmost souls; O love that wonderfully makest them to languish and

faint in thee ; O Jesus Christ my God, come and tarry not, for continually do I desire thee, and my spirit pants after thee, with deep groans and piercing sighs.

Enlarge my heart, O Lord, with the immensity of thy sweet love, and raise it to the abyss of thy dazzling light, that by rapid contemplation it may even touch thee, the eternal wisdom ; mercifully look down upon me, struggling in the midst of the troubles of this life. Place my weary soul in that wished-for pasture and by the pure stream of thy pleasures, that, quickened there by the warmth of heavenly delights, it may soon forget all its miseries.

O thou that art all good, Christ Jesus, excite within me most ardent desires, that I may always seek after thee, and continually sigh for the blessed abodes of my everlasting country.

O thou that art my only salvation, may I love thee more than myself, and myself only in thee and for thee. May thy holy love overshadow me ; may my soul, enticed by thy sweetness, wholly melt away through love ; and going out of itself, and passing wholly into thee, may it taste of the crumbs of those unspeakable banquets, and the smallest drops of those incomprehensible delights, which thou hast prepared for them that love thee.

O my God and my all, may my soul, I beseech thee, seek for nothing but thee, may it ever forsake itself for thee, may it long after thee, and be inflamed with thy love: that, carried out of itself with holy fervour, and absorbed in the abyss of the riches of thy glory, perceiving it may not perceive, and understanding it may not understand, but sleep entranced in thee, and be joined to thee by pure love. May my sighs and manifold sorrows on this earth move thee, O my Lord; and grant that, during the toil and misery of this present exile, I may find refreshment and help in thee, and that when I put off this body, I may be received into heaven by thee. Amen.

SATURDAY

O LORD, I have loved the glory of thine house; the strength of my soul faints within me, when I call to mind the brightness and riches of thy kingdom, and the everlasting happiness which the blessed enjoy there. For one day with thee is better than a thousand here: with thee and in thee is every good. O when shall I come and appear before thy dazzling and gracious face? When wilt thou satisfy the desires of my soul with the presence of thy divine countenance? O love of my heart, my God,

when shall I perfectly possess thee, when wilt thou unite me more closely unto thyself, that I may clearly see thee? When wilt thou draw me to thyself, all snares being broken, all dangers and temptations removed, that so I may be no longer stained with sin nor offend thee more, but may sing in safety a hymn to thy majesty, to extol the multitude of thy mercies? Ah! my beloved, raise me from the dust, poor as I am and in misery; lead me forth when it shall please thee from my prison, and carry me up mercifully into heaven, that there my soul may praise thee with endless songs of joy, and thank thee for all the benefits which thou, my only salvation, hast freely bestowed upon me.

Sweet Jesus! O most blessed life, my heart pants and burns for thee: for thou art great, and exceedingly to be praised; thou art all beautiful, and overflowing with unspeakable delights. O when shall I contemplate thee face to face? When shall I see thee, that art lovely beyond all men and angels? Thy unspeakable loveliness, O Lord, very greatly invites and draws me unto thee, and excites within me chaste desires. Thy pleasant and admirable light and thy dazzling brightness wonderfully gladden my spirit. Already is this corruptible body to me like a

most bitter husk, and gladly would I choose to put it off, and throw it aside by death, that so my soul, that grain which is so dear unto thee, might be gathered into thy heavenly garner, and be ever with thee, its true possessor. Ah! thou beloved object of my wishes, listen to the voice of my prayer, for I seek thee with a sighing heart, and I long to contemplate openly the spring-like loveliness of thy divinity. The clear vision of thee, O Lord, infinitely surpasses all beauty, and every delight which eye hath seen in this world, or ear heard, or it hath entered into the heart of man to conceive. O when wilt thou show thyself unto me? When wilt thou fill me with joy by the sight of thy desirable countenance? When wilt thou fully enlighten me with the wished-for rays of thy divine brightness? When wilt thou cause me to drink and fill myself with the torrent of thy sweetest pleasures? When shall I gently embrace thee, thou spouse of my soul, and kiss thee, and praise thee with thy saints in those realms of joy and happiness? Behold, my soul is weary, and faints for love of thee. Ah! my God, have mercy upon me; listen to my manifold groanings, and grant that, as soon as I shall put off this body, I may quickly come to thee, and may glorify thee

for all eternity: for to this end hast thou created and redeemed me.

O my sweetest God, I earnestly desire to be with thee, and to behold thy lovely face. And when will that happen unto me? When shall I return from this exile into that true and heavenly country? O blessed land, where light is ever shining in perfect calmness, where spring with all its loveliness, and summer with its delights, endure for ever; where verdure ever lasteth, and the most lovely flowers never fade; where the sweetest perfumes are ever breathing, and the wondrous melody of songs and well-tuned instruments is echoed forth for ever and ever. O Lord, with thee is the paradise of intellectual delights, a paradise greatly to be desired, flowing unceasingly with streams of purest pleasures, and soothing all around with the unspeakable loveliness of every kind of beauty. With thee is the fountain of life, and the lovely noon-day brightness, and the calm expanse of air, and the undisturbed peace. With thee, and in thee, is found in all abundance, and in the highest degree, whatever can please or gratify the heart of man. What, therefore, do I wish for beside thee? Thou art sufficient for me. Grant that I may love naught but thee, and that at length I may fully possess thee,

that art my only true and unchangeable good.

I believe, O Lord, that which I do not see. I believe that the riches, the delights, the pleasures of heaven are immense and everlasting. I believe that thou art the chiefest and uncreated loveliness and sweetness, from whom all that is lovely, all that is sweet, proceedeth. But as yet I see thee not. Grant O Lord, that by dwelling upon that which I believe but do not see, I may one day be found meet to behold that which I now believe. O my dear Jesus, when, I ask of thee, shall my body be destroyed by thee, and return again into its dust, and my soul flow back to thee its original source? When shall I rest and sleep in thee, O sweetest peace, and openly behold thine ineffable glory? When will the sweet fragrance of thy divinity waft itself upon me, and the everlasting day, when I shall see thee for ever, dawn upon my soul? O how good, my beloved one, is it to see thee clearly, to hold thee, to possess thee for ever and ever! Ah! grant unto me to end this miserable life happily in thy grace and friendship.

O sweet Jesus! at the hour of my departure bless thou my soul, and unite my death to thine, which is life, and the dearest pledge and firmest token of my reconciliation with

thee. Send to me, at that hour, that faithful helper, the Virgin Mary, thy beloved Mother, that bright star of the sea, that, having seen this bright and lovely morning-beam, I may know that thou, the Sun of Righteousness, art near me. Say then unto my soul: I am thy Creator, thy Redeemer, thy Lover; I have sought thee through the anguish of death and have found thee: fear not, thou shalt be evermore with me.

Ah! most lovely jewel of divine greatness, and most graceful flower of human dignity, my sweetest Jesus, do thou mercifully receive me as I pass from hence into the blessed abode of everlasting peace and of the brightness of thy presence. There console me, O my sole salvation, with the sweetness of that presence. There refresh me with the taste of that dear price with which thou didst redeem me. There overwhelm and penetrate me with the gentle breath of thy sweet spirit. There plunge me, by the kiss of perfect union, into the depths of perpetual enjoyment of thee, and may I live by thee, and rejoice in thee, and offer thee the sacrifice of praise, for ever and ever. Amen.

CONVERSATIONS WITH MARY

I

HAIL, sweet Mary! Hail, most holy Virgin! whom God did choose from all eternity to be his Mother. Thou art that blessed mediatress between God and men, by whom what is lowest is united to the most sublime. Thou art the source of life; thou art the gate of life; thou art the haven from the shipwreck of this world. Obtain for me, I beseech thee, perfect forgiveness of my sins, and the full grace of the Holy Spirit, that with all diligence I may serve and most ardently love thy son my Saviour, and thee the Mother of mercy.

Hail, sweet Mary! prefigured under many types and images, and promised by divers sayings of the prophets, after whom the ancient fathers sighed with earnest longings. Take me, O my Lady, for thy poor servant; adopt me, O my Mother, for thy son. Grant that I may be amongst the number of those who are written in the remembrance of thy

virgin heart, and whom thou dost teach, direct, cherish and love.

Hail, sweet Mary! whom God did honour with so great a privilege, as to preserve thee free from original sin, and whom he adorned with singular graces and precious gifts. O Virgin most renowned! O Virgin most peaceful! O Virgin most pure! O thou who art the one child among a thousand, reject me not by reason of my iniquities, and because I am stained with the filth of sin; but hear me crying out to thee in misery: comfort me who earnestly desire thee, and help me, for I hope in thee.

Hail, sweet Mary! whose birth was desired throughout the ages and expected by the nations. Thou didst enlighten the world with a new light, and didst gladden it with an unheard-of joy. O tender Virgin of most perfect innocence, obtain for me true holiness of life: remove from me whatever is displeasing to thy virgin eyes. Have pity on me, O Lady, have pity upon me: for thy compassion increased with thy tender years.

Hail, sweet Mary! whom God adorned with every beauty of form, and with all virtues, and made most lovely. O most fair, most graceful Virgin! adorn, I beseech thee my soul with spiritual beauty: implant in

my heart the lively affections of holy chastity, that I may please thee, and render unto thee acceptable service.

Hail, sweet Mary! whom thy holy parents brought into the temple and offered to the Lord, and gave up entirely to the divine service. There didst thou lead an angel's life, all humble, all pious, all meek, all kind, and didst wonderfully entice all that beheld thee to purity and integrity of life. Obtain for me the grace to show forth before all men the sweet odour of a holy life like unto thine, that, as far as in me lies, I may annoy no one, may give no offence, but may comfort all men, and invite them to the love of God and contempt of the world.

Hail, sweet Mary! hail, thou that art the first fruits of virgins, who didst consecrate thyself entirely to God, and with a grateful heart didst offer to him thy vow of virginity. Thou art the perfect example of modesty and all sanctity: thou art that Virgin, at once most beautiful, and inspiring none but the chastest love, whose most pure and perfect manner of life penetrated the hearts of those that saw it, as it were, with a ray of light from heaven, and made them at once more chaste. Obtain for me, I beseech thee, a clean heart and body, that I may never cherish within me anything that is impure, or entertain any

vicious thought, or give consent to any enticement of evil desire; but passing by, both in my heart and in my reason, all the incitement of the flesh, I may rejoice and rest in God alone.

II

Hail, sweet Mary! whom, as thou wert giving thyself up to holy exercises and contemplations, Almighty God did console with the frequent visits and intercourse of angels, obtain for me, I beseech thee, through thy merits, that I may love silence and quiet, and that I may be constant in prayer and other spiritual exercises, with a sincere heart and a calm and cheerful spirit. May these be my dearest pleasures as long as I am clad in the wretched prison-house of this body.

Hail, sweet Mary! who as a virgin wert betrothed by the divine counsels to the virgin Joseph, suffer me not—O thou who art the comforter of hearts—suffer me not to wander far from thee: look upon me with those merciful eyes of thine, look upon me who desire to please thee. For as he cannot be saved and live for ever from whom thou dost turn away thy face, so he cannot perish everlastingly, whom, when he turns to thee,

thou dost regard. Come out to meet me, O my Lady, as I seek for thee; direct and preserve me, for I love thee, and put my confidence in thee. Be thou ever propitious unto me, that I may find salvation through thee.

Hail, sweet Mary! whom when thou wert intent on heavenly things, the angel Gabriel, having secretly entered thy chamber, did respectfully salute, and did instruct in the secrets of the divine counsels. O that I may frequently salute thee, and ever be glad to pay thee all due reverence. May nothing be found cleaving unto me which may displease thy more than angelic countenance.

Hail, sweet Mary! who by the power of the Holy Ghost didst conceive in thy most chaste womb the Son of God. O happiest of women! What were thy feelings at that moment in thy virgin breast? With what sweetness did thy soul melt away for joy, when God, the Fountain and Source of all sweetness, entered the chamber of thy womb, and took upon him flesh of thee? I praise and glorify thee, O Mary: I reverence in all humility thy most holy womb. Preserve and increase in me the pious wish of serving thee.

Hail, sweet Mary! who, when thou wert carrying the King of Glory in thy womb,

didst ascend, by the counsel of the Holy Ghost, to the hill country of Judea to visit thy kinswoman Elizabeth, and didst salute her and give her thy services. Visit, I beseech thee, my soul, and grant that I may most fervently serve thee all the days of my life, and love thee with the chastest love.

Hail, sweet Mary! who didst not refuse to suffer a tedious journey in company with thy most holy partner Joseph, when, though but a young girl, and with child, thou didst go to Bethlehem. Obtain for me the grace to suffer patiently all the miseries of this exile, and continually to sigh after that heavenly Bethlehem where is the bread of life, Christ Jesus, the author of our salvation.

Hail, sweet Mary! who, when wearied with the labours of thy journey, hadst no place of abode, but didst meet with a stable for an inn. Direct all the affections of my soul, that I may love nothing wrongly in this world, may cleave to no sensible thing; but as a stranger and pilgrim, having no abiding city here, may I sigh after the eternal one with all my heart, and repose myself in God alone.

III

HAIL, sweet Mary! who, amidst rejoicing angels, didst bring forth the Saviour without pain or injury to thy virginity. O Virgin Mother, thou art the temple of the true Solomon, thou art the ark of God and the mercy-seat, thou art the closed portal which Ezekiel saw, thou art the closed garden and the sealed fountain. Fill, I beseech thee, my heart and all my senses with heavenly grace, that a good spirit being renewed within me, I may lead a life that shall be well-pleasing to thee and to thy Son.

Hail, sweet Mary! who didst wrap in swaddling clothes Jesus, the fruit of thy most chaste womb, and didst place him sobbing in the manger. O may the love of thee so possess me, may purity of life be in me as in a new-born babe, that I may be assisted by thee in every adversity and be refreshed by the sweet favour of thy visits.

Hail, sweet Mary! who didst nourish the infant Jesus at thy virgin breasts, didst carry him in thy arms, and sweetly pressing him to thy bosom with ardent love, didst bathe him with kisses. Grant that when I am cast down by the troubles and temptations of this exile, I may ever take refuge in the bosom of thy maternal goodness,

and strengthened with the milk of spiritual consolation, I may eschew every impure delight.

Hail, sweet Mary! who didst carefully watch over our Saviour's infancy and childhood with a mother's love, and didst follow him with great devotion when he grew up to manhood, and began to preach the gospel. Grant that I may love and follow thee, that I may long for thy presence, and thoroughly despise all transitory things.

Hail, sweet Mary! who wert afflicted with the keenest sorrow in thy inmost soul, by reason of the labours, persecutions and most shameful passion which thine only-begotten Son endured. Grant that I may ever praise him, my God, for all that he has done and suffered for my sake, and truly have pity on all who are in misery and trouble.

Hail, sweet Mary! whose blessed soul the sword of grief did pierce, when overwhelmed with tears thou didst stand beneath that cross on which thy Son was hanging, was suffering most dreadful tortures, shedding his blood, and breathing forth his soul unto death. Grant that I may stand with thee, and call to mind with grateful heart the passion and death of Jesus, thy only-begotten Son, my Redeemer.

Hail, sweet Mary! whom Jesus Christ did gladden by his triumphant resurrection, and, after his ascension to his Father, did take up with unspeakable glory into heaven, where thou, O glorious Queen, dost sit exalted above the angelic choirs. We humbly ask of thee that thou wouldest take on thyself the care of our salvation, and wouldest mercifully plead for us by thy prayers to thy Son, the Judge of quick and dead. Amen.

IV

Hail, most glorious Lady! Mary, most holy after God of all the saints, who didst in a wonderful manner, with fruitful virginity, and with virginal fruitfulness, bring forth Jesus Christ, the Saviour of the world. Thou art the most acceptable temple of God. Thou art the venerable sanctuary of the Holy Ghost. Thou art the glorious resting-place of the adorable Trinity. Through thee, O Lady, the whole world lives: at the remembrance of thee the hearts of the faithful are refreshed and cheered. Graciously incline thine ears, I beseech thee, to the prayer of this thy servant, a miserable sinner, and scatter by the rays of thy holiness the darkness of my sins, that I may please thee.

Hail, most gracious Mother of mercy! hail, O Mary, greatly longed for, that obtainest for us pardon and grace! Who does not love thee? Who does not honour thee? For thou art a blessed light in doubt, a comfort in sorrow, a refreshment in anguish, a refuge in dangers and temptations. Thou, after thine only-begotten Son, art the certain salvation of all the faithful. Thou art called, and truly thou art, the most excellent of women, the most gracious of all, the loveliest of all. Blessed are they that love thee, O Lady: blessed are they that revere thee: thrice blessed are they who are intimately united to thee by holiness of life. I commend to thy goodness my soul and body: direct, teach and protect me at every moment, in every hour, O my sweet refuge.

Hail, Mary, majestic hall and splendid palace of the eternal King! hail, thou perfumed resting-place of the Divinity! thou art that lovely woman—holy, prudent, generous and greatly to be revered. Thou art the queen of heaven and earth, that cometh forth as the rising morn, fair as the moon, bright as the sun, and terrible to the devils as an army set in array. Grant, O Lady, that amid the storms of this life, I may always wait for thee, and that, despising all visible

things, I may contemplate the loveliness and beauty of paradise.

Hail, Mary! most brilliant star and brightest sunbeam, from whom did arise Christ our God, the sun of righteousness. Thou art that Virgin lovely beyond all loveliness. Thou art that Mother, graceful beyond all grace, who, with loving eyes, lookest down upon the pious children of the Church throughout the whole world. Thy sweet name refreshes the wearied, thy peaceful brightness giveth sight to the blind, the sweet odour of thy perfumes gladdens the righteous, the blessed fruit of thy womb satisfies the saints. Thou, after the Lord, art the first to merit the praises of angels and of men. Pray for me, O Lady, that, assisted by thy prayers, I may be found meet to see and glorify Christ the God of gods, and thee, the Queen of angels, in the heavenly Sion.

Hail, Mary, most blessed parent of eternal joy, through whom the blessing of heaven and everlasting happiness have flowed even unto us. Thou art blessed among women, and abundant with spiritual gifts, thou gavest birth to our Redeemer. He, the infant Jesus Christ, took flesh of thee, and came forth from thy virgin womb, the only Author of salvation, than whom nothing is sweeter, nothing more lovely, nothing more excellent:

after whom nothing can be thought of more worthy, more divine, more desirable than thee. The pious remembrance of thee gladdens the sorrowful, the chaste contemplation of thee soothes the saints, the faithful veneration of thee cleanses sinners: all the children of God find a welcome peace of mind in thee. Obtain for me, I beseech thee, O my Lady, perfect purity of heart, that I may be of the number of those who shall be found worthy to behold and praise thy only-begotten Son, and thee the Queen of heaven.

Hail, Mary, most lovely virgin! O virgin, brighter than the sun, more brilliant than the stars, sweeter than honey, more pleasant than balsam. O Virgin, ruddier than the rose, whiter than the lily. Thou art the fountain that watereth the spring-tide flowers; thou art the well of living waters; thou art the golden throne of the true Solomon; thou art that purest vessel free from all bitterness; thou art that cell of wondrous cleanness which sendeth forth on all sides the most grateful perfumes. The Lord created thee a spotless virgin. He chose thee for his humble hand-maiden, and desired thee for his lovely spouse. Thou art the glory of the human race, the wondrous miracle of all the world. Turn not away thy face, O my Lady, from me, a wretched sinner; but

make me clean instead of unclean, diligent instead of slothful, and devout instead of cold and lukewarm.

Hail, Mary, welcome hope of the desponding and ever-present help of the destitute, to whom thy Son doth pay so great honour as to grant at once whatever thou askest, and to fulfil whatever thou dost desire. To thee are committed the treasures of the heavenly kingdom. Thou art more honourable than the cherubim, nearer to God than the seraphim. Thou art the singular glory of thy fathers, Abraham, Isaac and Jacob. Every age, sex and tongue confess the glory of thy name, the splendour of thy dignity, the abundance of thy goodness. Thou art exalted, O Lady, above the angelic choirs. Rose blossoms and lilies of the valley encompass thee, as in the time of spring. Heal me, O blessed one, and I shall be healed; save me, and I shall be safe, and I will bless thee for ever and ever. Amen.

V.

Hail, Mary, in whom the heavens exult and the earth rejoices: hail, fair lily of the glorious Trinity and blooming rose of heavenly loveliness. Thou, after thy Son, art the Mistress of all creation: that at thy

name also every knee doth bow, of things in heaven, and things on earth, and things under the earth: thee do the angelic hosts most reverently obey. Thou art the mother of peaceful light, which lovingly enlighteneth the souls of them that love thee. Thou art the sweetest parent of goodness, who dost happily lead thy faithful servants to the pleasant abodes of paradise. Thou art that lovely dove, rising above the water-courses from whose plumage exhales the sweetness of precious perfumes. The hosts of the blessed praise thee and continually bless thy name. To thee, O Lady, do I raise my countenance, on thee do I cast the eyes of my heart, in thee doth my soul confide. Have pity on me, for my salvation is in thy hands.

Hail, undefiled, and free from all spot or stain, thou Virgin Mother of God: Hail, Mary, most sure refuge of all that run to thee. Thou art that strong tower, whose bulwarks protect all that are within it. Thou art the faithful protector of all that praise thee. Thou art that fair cloud which cooleth the intensity of the heat. Thou art that timely dew which quencheth the fiery furnace. Thou art the jewelled key that openeth the gate of heaven. Thou art the pure grain, threshed from the straw. Thou art the lily among thorns, and the flower of the valley.

Thou art wholly meek and lovely, and all beaming and all beauteous. Those that are far from thee, thou enlightenest with the rays of mercy; those that are near, thou cherishest with the sweets of devotion. Help me, O sweetest advocate, and after the waves of this life are passed, lead me to the harbour of everlasting salvation.

Hail, Mary, the theme of prophets, and glory of apostles, martyrs, confessors and virgins. Thou art the most lovely palm of righteousness. Thou art the most fragrant spikenard of modesty. Thou art the blooming garden full of heavenly delights. Thou art the ark of the covenant containing that sweetest manna. Thou art that blessed soil which bringeth forth a blessed fruit. Thou art the spiritual rock gushing forth with plenteous streams. Thou art that sacred fountain, swelling into the largest river. O Mary, how holy art thou; how sinful am I! how humble art thou; how proud am I! how sublime art thou; how unworthy am I! O undefiled one, how vast a distance is there between thy more than angelic purity and my intolerable uncleanness! Purify, I beseech thee, my heart from the filth of sin: take from me whatever is displeasing to thy virgin eyes. Detach my heart from earthly desires, and stablish it in the love of heavenly things,

to the everlasting praise and honour of thy Son.

Hail, Mary, most precious pearl, and after thy Son, the choicest jewel of the human race. Thou art all beautiful, O Virgin, all lovely art thou, and free from any spot of sin. Nothing impure ever clave unto thy chaste soul; no spiritual grace was ever wanting in it. Thou excellest the patriarchs in faith, the prophets in knowledge, the apostles in holy zeal, martyrs in patience, confessors in humility, virgins in innocence. Thou art decorated with ineffable ornaments: all the citizens of the heavenly palace are lost in admiration of thee. Thou art the brightest sun which knoweth no setting; a sun which shoots its rays from earth to heaven, and from heaven illumines the earth; a sun which scatters the clouds of sin. When I consider, O Lady, the dazzling brightness of thy holiness, I blush exceedingly at the darkness of my impurity; but, humbly prostrate at thy feet, I acknowledge my sinfulness. Despise me not, I beseech thee, thou that art my sweetest hope. O may the vast and exceeding compassion of my most loving Mother alleviate the misery of me, a most worthless sinner.

Hail, most holy Virgin, hail, Mary, thou that art among all blessed women remarkable for the greatness of thy own blessedness.

Thou art that pleasant valley blooming with the lilies of all virtues; thou the blessed paradise flowing with delicious consolations; thou that lovely rose wafting forth unspeakable sweetness; thou the chosen shell, dropping with the richness of most honied love; thou the brilliant star of Jacob, the ornament of the heaven of heavens. Thou art the budding rod of Jesse, gladdening the whole world. Thy loveliness, thy grace, thy dignity, are the wonder and amazement of all blessed spirits. O Virgin of surpassing elegance, of exceeding holiness! O Lady most renowned, that sittest above the angelic choirs, having the throne nearest to almighty God, attend, I beseech thee, to my sorrows and my groanings. Visit and console me, thy useless servant, and, absolved from my sins, make me all pleasing unto thee.

Hail, Mary, singular ornament of heaven and precious refuge of the earth. Hail, Mother of the everlasting King, blessed a thousand times: rejoice, O thou that wert so greatly longed for, to restore us to the grace that we had lost. Thou art the Mistress of all things, and sharest with thy Son His empire. To thee every age and sex justly bow the head: at thy feet the whole world is justly prostrate. For after the ineffable

Trinity, after thy beloved Son, the court of heaven possesseth naught more wonderful than thou. At thy name the devils tremble, at thy brightness the powers of darkness take their flight, at thy bidding the gates of paradise are opened. Thou, after thy Son, art the hope of all Christians. O Queen of mercy! O sweetness of life! to thee do I cry, poor miserable child of Eve! to thee do I sigh, a piteous exile in this valley of tears! Turn not away thy face, I beseech thee, O my Lady; but help me in my toil, protect me in my struggles, strengthen me when I am weak and falter; and after this exile is ended, show unto me the blessed fruit of thy womb, Jesus.

Hail, purest abode of the Holy Ghost and spotless sanctuary of the Word of God! hail, most holy Mother and Virgin, Mary! who didst bring forth Christ Jesus, the joy of men and angels, and didst wrap him in poor rags and wind him in swaddling clothes, didst bear him in thy arms and cherish him in thy bosom, didst suckle him at thy breast and didst cover him with kisses and fond embraces. I ask of thee, O Lady, and beseech thy gentle heart, by the motherly care and zealous watchings which thou didst spend over the cradle and infancy of thy only-begotten Son, that thou wouldst be my patron before him, and

wouldst blot out my sins, obtain for me grace, and pour light upon my soul. Amen.

VI

Hail, Mary, brightest and sweetest Mother of the Messiah, our King! O Lady, thou art that most chaste turtle dove whose note doth wondrously soothe the ears of the Almighty. Thou art that purest dove whose plaintive notes do in all things please the Holy Ghost. O gracious Virgin, O Virgin of amazing loveliness, cast out from my inmost heart whatever is impure or wanting in comeliness. Enlighten the darkness that reigns within me by a ray of thy brightness, that my sins being chased away and blotted out, I may be able purely to contemplate thy loveliness. Listen, O Lady, listen to my sighs and groanings after thee. Come, thou desired a thousand times, and out of the multitude of thy graces pour somewhat on my soul, that I may intimately and most devoutly love thee.

Hail, Mary, lonely handmaid of God and most secret bride of a most secret spouse! Hail, lovely maiden and chosen daughter of grace! O bashful virgin! O most beautiful of women, show me, I beg of thee, thy lovely countenance, at the sight of which the most chaste affections that naught can quench

arise within me! Thy sweet voice soundeth in my ears, at the sound of which my spirit revives within me, and rises from the death of sin and the slumber of a lukewarm life. May the unspeakable perfumes of thy sweetness continually refresh my soul. May the unalloyed love of thee enter the chamber of my heart and happily take possession of all that is within, that I may feel nothing but disgust for all worldly things.

Hail, Mary, spotless bosom-friend of the blessed Trinity! Hail, O Lady most pure in body and in soul. O virgin that delightest in silence, O virgin most humble, O virgin most beloved of God, cast, I beseech thee, the dazzling beams of thy most peaceful countenance upon my inmost soul, that my heart may rejoice and exult in thee. Draw me after thee, that I may cheerfully run after the odour of thy ointments. Gladden my spirit, O thou that art kind, that I may cheerfully serve thee and love thee from my inmost heart. Visit thy poor little one, as he sighs and moans; touch the lyre of my heart, that it may echo forth the praises of thy sweet name. May my soul love thee, venerate and bless thee for ever.

Hail, Mary, daughter of Sion, a million times blessed! Hail, sweetest Mother of God! O virgin most holy, O virgin before

the birth of thy Son, O virgin in his birth, O virgin after his birth, clothe, I beseech thee, and adorn my soul with the grace of heavenly beauty. O most illustrious queen, look down from the glory of thy lofty throne upon this poor wretched creature: draw nigh, O Lady, to the abode of me, a miserable sinner, and comfort me with thy wished-for presence. May my spirit rejoice in thee, may my heart-strings praise thee, and may my soul melt away by reason of my love for thee.

Hail, Mary, sweet and kindly virgin! hail, eastern gate inviolate, through which he that is beautiful beyond the sons of men hath come unto us! Turn, O glorious one, turn those gentlest eyes of thy virgin countenance towards me: enlighten the shades of my blindness by the brightness of thy approach. Listen to the complaints of my soul that longs to love thee; satiate the desire of my heart, which day and night pineth and languisheth for thee. Separate, O Lady, my soul from all things that are under heaven, and fix it in the purest contemplation of thyself, and cause it to have a foretaste of the honied drops of the pleasures of eternity.

Hail, thou lover of solitude! hail, thou gentlest cultivator of inward peace! hail, O woman wonderful for thine uprightness. O Mary adorned with unspeakable wisdom,

O chosen virgin, O virgin most beautiful among the daughters of Jerusalem, collect, I beseech thee, the wandering thoughts of thy poor servant, and compose my distracted mind, that I may give myself to pure and peaceful meditations upon thee. May the vision of thy lovely beauty, that inspirer of chastity, cleave to my soul: may the purest love of thee for ever penetrate my heart's very core. Thou art the most fragrant tabernacle of the Divinity, thou the closed garden from which that loveliest and most rare flower came forth, Jesus Christ, the Saviour of our souls: may every age laud and venerate thee.

Hail, Mary, thou fragrant violet of lowliest humility, and deep red rose of most fervent charity! Hail, most generous mother of our great Creator! O sweet virgin, O most beloved for thy delights, may the perfumes of thy precious spices come unto me, may my spirit feel thee in the night, may my heart-strings yearn for thee by day, may my breast feel thy sweet influence, may the inmost marrow of my soul love thee, may my tongue for ever and at all times be occupied in singing cheerfully thy praises. Thou art the flower-strewn bridal-chamber of the heavenly bridegroom; thou art the pleasant paradise of holy delights; thou art the perfumed

storehouse of the divine sacraments; thou art the mother, the daughter, the spouse of God Most High; thou art, and always shalt be, my sweet hope, and the glad comfort of my soul. Be present with me, thou kindly guide, whilst I traverse the dangerous ocean of this world; but especially be thou present at the closing of my life, that by the beacon of thy brightness, of thy guidance, of thy leading, I may happily arrive at the haven of the heavenly Jerusalem, where I may love and praise thee, world without end. Ah, my Lady! show unto me at the hour of my death thy most gladsome presence, assuage my pains and sorrows by thy rosy and beaming countenance and the glance of thy gentle eyes, and for the glory of God secure for me the blessedness of eternal life for ever and ever. Amen.

To the Angel Spirits and the other Citizens of Heaven

HAIL, bright Angel spirits, princes most noble and fair, who ever enjoy the sweet vision of God and the delights that perish not, and who are ever giving glory unto the Lord himself with ineffable gladness! I thank that same Lord our God for the bliss which he hath bestowed on you. Pray for me, and in your kindness come, I beseech you, to my help, for I dwell amid countless perils; thou most especially, O holy Angel who art the guardian of my soul and body, to whom the Lord hath given charge over me, keep me in thy faithful care. Teach me, guide and shield me in all things, that I may become worthy one day to praise God with thee in heaven. Amen.

Hail, all ye holy men and women, saints of God, who have traversed the sea of this world, and have happily gained the haven of our heavenly country; I thank the Lord who hath brought you to the clear vision of himself and to everlasting joys. I humbly call upon you to plead for me. Make intercession

before God for me, a most miserable sinner, that, aided by your merits and prayers, I may be free from all evil both now and at the hour of my death. Amen.

THE END

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